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SENTENCES

A N D

MAXIMS

Divine, Moral, and Historical,

I N

PROSE and VERSE.

Designed for the
Conduct and Instruction of HUMAN LIFE;

And particularly

For the Improvement of YOUTH in Good
Sense, and Correct ENGLISH:

B E I N G

A *Select and Curious Collection* of COPIES of all Sorts,
put into *Alphabetical Order*, for the Use of Wri-
ting-Schools, &c.

The THIRD EDITION.

To which are added,
Brief INSTRUCTIONS, comprehending the
Substance of the Whole. *N*

By GEORGE SHELLEY, late Writing-Master
of *Christ's-Hospital, London.*

Scribendi rectè sapere est, & Principium, & Finis. Hor.

L O N D O N:

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M.DCC,LII.

SENTENCES

AND

M. A. X. I. M. S.

Divine, Moral, and Historical

PROSE

Conduct and Influence of HUMAN LIFE

For the Improvement of Youth in GOD

AND THE CONDUCT OF LIFE

A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

THE ART OF WRITING

THE ART OF READING

THE ART OF THINKING

THE ART OF SPEAKING

THE ART OF LISTENING

THE ART OF REMEMBERING

THE ART OF FORGETTING

THE ART OF JUDGING

THE ART OF CHOOSING

THE ART OF ACTING



J. Houston

To the Right Worshipful the
P R E S I D E N T,
The Worshipful the
T R E A S U R E R,

And the Rest of the
G O V E R N O R S of *Christ's-Hospital.*

May it please your Worships;

THE Principal Motive of this Undertaking, was, the Benefit of the *Orphans* of this *Foundation*; being desirous that, at the same Time they Learn to Write by a fair Copy, they might, by the Subject-matter of it, be Informed in their Judgments, and Improved in their Morals. If your Worships shall approve of the following Sheets, as any Way Conducive to that End, it will very much encourage

Your Worships most Obedient Servant;

A 2

G. SHELLEY.

To the Right Honorable the

P R E S I D E N T

T R E A S U R E R

and

Members of the Senate

and

of the House of Representatives

I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,

Wm. C. Cullen

Very much interested in the result of the proceedings of the Committee on the subject of the proposed amendment to the Constitution.

C. CULLEN

T H E

P R E F A C E.

I Have often wondered, that a Book of this Kind, and so very much wanted for the Use of Writing-Schools, has not been Published long ago. I have complained to such as I thought qualified for such an Undertaking, having heard many of the Masters of the Profession express how very Useful it would be, and how much they were at a Loss for the Want of it; but none have been willing to give themselves the Trouble of doing it.

I have, with no small Concern, observed a few ill-composed Pieces handed about; some of which, it must be confessed, are without Sense, some without good Expression, and others without either.

The PREFACE.

To do Justice therefore to the Profession, and provide against those Inconveniencies, I have, since no abler Hand has undertaken it, endeavoured, (with the Assistance of a Judicious Friend or two) to Compose and Collect a Set of Copies, the Sense and Expression whereof may give a Lustre and Beauty to the Writing; and not lay us under a Necessity (as has often happened) of desiring a Gentleman, to whom a Piece of fine Writing is shewn, as soon as he begins to read it, not to mind the Sense of it, but the Curiosity of the Letters; when, perhaps, the Insipidness of the one made him take a Distaste at the other.

I think it here altogether needless, to give you a particular Account of my Method in this Book: For that may be seen in the following Sheets. Only I shall take Leave to acquaint you, that the Sentences I Collected, contain the best Moral Instructions, from very Celebrated Authors. I have avoided, as much as possible,

The PREFACE.

possible, all Puns, Jests, and Witticisms, as well as *Jingle in Words*: But have endeavoured, in plain easy Language, to form in the Mind just and true Notions of Things, rather than to tickle the Fancy; my Design being more to make Youth Virtuous than Witty.

I shall not regard what the Ignorant and Envious say concerning it: But if they who are more at Leisure, and better qualified to do it, should find Fault; I cannot but say, they were to blame that they did not undertake it. I should have been glad to have been excused, and could have employed my Talent another Way.

Since the first Publication of this Work, there hath not any Thing of this Nature appeared in Publick, which might have superseded This: But the First and Second Editions being all Sold off, and a Demand for more, it was thought fit to make a Third.

As

The PREFACE.

As to this Edition, not only have the utmost Care and Diligence been employed to clear it from the Faults of the Preceding; but there are likewise added Brief Instructions, in a Natural Method, and proper Stile; comprehending whatever is contained in all these Florid Sentences, select and Wise Maxims, that make up the Body of this Book, but are digested in an Alphabetical and Incoherent Order: To the End that the Reader, having all before him in one View, might with the greater Facility retain them in his Memory.

SEN-



SENTENCES,

Divine, Moral, and Historical, &c.

P R O S E.

A.



AS in Man, the Lesser World, one Member has need of another ; so in the Greater World, the more Noble Parts cannot execute their Office without the Assistance of the Meanest.

Among Men of weak and base Minds, Merit begets Envy ; but among those of a Generous Spirit, a Noble Emulation.

A Conceited Man is naturally Ungrateful : He has too great an Opinion of his own Merit, to value the most Generous Acts of Kindness that can be done him : And, as his Ingratitude will not let him serve any Man ; so his Conceitedness will scarce ever suffer any Man to serve him.

A Man of great Abilities may, by Negligence and Idleness, become so mean and despicable, as to be an Incumbrance to Society, and Burthen to himself.

All the Sweets of a Vicious Life cannot take off the Bitterness of an Unprepared Death.

B

A Con-

A Contest happening between Folly and Prudence, which should have the Precedence; and the Difference growing high, they referred it to *Jupiter*; who gave Judgment, That Folly should go before, and Prudence follow after, to make the End happy.

An Extraordinary Enterprize, undertaken without a strong Resolution, managed without Care, or prosecuted without Vigour, will not only prove Abortive, but will be attended with Disappointment and Disgrace.

Are you desirous of Pleasure? What more transporting than the Favour of Heaven, a Virtuous Life, the Discovery of Truth, and the Serenity of Mind which accompanies a clear Conscience? These are Pleasures that the Great and Good have in all Ages laboured to attain.

A Man cannot be truly Happy here, without a well-grounded Hope of being Happy hereafter.

As he that can revenge an Injury, and will not, discovers a Virtuous and Magnanimous Disposition of Soul; so he that can return a Kindness, and does not, shews a Mean and Contemptible Spirit, and proves himself a despicable Lump of Ingratitude.

Alexander Severus chid those whom he did nothing for, and who did not ask him; demanding, if they thought fit that he should be always in their Debt?

A Travelling Fool is the Shame of all Nations: That is to say, of his own, by his Fooleries abroad; and of others, by bringing their Follies home.

A Boaster is like the *Cypress-Tree*, making a gawdy Shew without any Fruit.

An External Agreeableness of Presence and Carriage promises a Suitableness of Mind, and vouches for good Sense and Humour.

A Harsh Father must be obeyed, like a Law, though it be Severe.

Aristippus being asked wherein the Learned differed from the Unlearned, said, Send them Naked to Strangers, and you shall see.

A good-natured Man is seldom thanked for any Kindness he does ; because many People are so ill-natured, as to think he can't help it.

As a Man's most intimate Friend may be too familiar ; so Wit not rightly managed, may prove troublesome and impertinent.

A Poem that has more in Appearance than Reality, is a powerful Imposture ; the Smoothness and Cadency of Words giving so much Delight to the Fancy, that it even deludes the Judgment.

Action keeps the Soul in Health ; whereas Idleness rusts the Mind, and corrupts, as well as benumbs, all its active Faculties.

After the *Athenians* had received the Moon for a Goddess, they committed *Anaxagoras* to Prison, for Writing of her Eclipse ; so great is the Folly of Superstition !

Aurelius the Roman Emperor us'd to say, *Tho' he should have no Reward from above, nor Honour from Man, yet he would chuse to be a Philosopher for the Sake of Philosophy it self.*

A bad Man in Society is like a putrified Grape that corrupts the whole Bunch.

A Comick Genius may find something in the Wisest Man, whereby to expose him to the Contempt of the Judicious Part of Mankind ; as *Aristophanes* served *Socrates*.

A Christian's Way is so narrow, and the Danger so great, as requires him to be continually upon the Watch.

As there is Sorrow in Poverty ; so there is Trouble in Riches. Covet therefore no more than enough : More die of a Surfeit, than of Hunger.

As you are fearful to commit great Sins ; so be careful to avoid small ones. He that makes a little Matter of a small Sin, may in Time do so by a great One.

As Detraction and Flattery are generally Companions ; so they are the infallible Marks of a Soul degenerate and mean : For he that can reproach a Great and Good Man in Disgrace, will never stick to flatter the most Sordid Wretch in Power.

A wise Man avoids as much to contradict, as being contradicted; and the more his Judgment inclines him to censure, the more cautious he is not to publish it.

As the Spleen has great Inconveniencies; so the Pretence of it is a handsome Cover for many Imperfections: It often makes Ill Nature pass for Ill Health, Dulness for Gravity, and Ignorance for Reservedness.

A comely Countenance is a silent Commendation, and is generally the *Index* of the Mind: For the Rays of the Soul passing through it, discover what Degree of Brightness is within. So that the Aspect seems designed, not only for Ornament but Information: For what can be more significant, than the sudden Flushing and Confusion of a Blush, than the Sparklings of Rage, the Enlightning of a Smile, which seems to make the very Soul Visible?

Agefilaus King of *Sparta*, being asked his Opinion, which was the greatest Virtue, Fortitude or Justice; gave it for the latter: *For* (says he) *we should have no need of Fortitude, if we were all Just.*

A Man of extraordinary Parts and Abilities is many times neglected for want of Character; while he that affects Popularity, without the least Pretension to Merit, is puffed up with the Applauses of the Ignorant, which the other scorns.

Alcamenes the *Spartan*, being reproved for his near Way of Living, when he had enough and to spare; replied, That it was only commendable to live upon a plentiful Estate within the Compass of Reason, and not according to the Largeness of our Appetites.

A Regular well governed Affection does not scorch; but, like the Lamp of Life, warms the Breast with a gentle and refreshing Heat.

Aurelius used to say, He would not part with the little he had learned, for all the Gold in the World; and that he had more Glory from what he had read and written, than from all the Victories he had won, and all the Realms he had conquered.

As he that is Master of a good Invention, shews himself to have a lively Fancy; so he that can make a good Collection, discovers a sound Judgment.

A Smile may be reckoned the Sun-shine of the Soul, that breaks out with the brightest Distinction : It plays with a surprising Agreeableness in the Eye, and sits like a Glory upon the Countenance.

A Graceful Presence and Deportment bespeaks Acceptance, gives a Force to Language, and helps to convince by Looks and Gesture : Therefore *Mucianus*, Chief Minister of State to the Emperor *Vespasian*, studied very much to give a becoming Grace to every Thing he said : For a free and easy Manner of Address charms the Minds of Men, and makes the compleat Ornament of Life.

Aristotle says, That to become an able Man in any Profession, Three Things are necessary ; that is the say, Nature, Study, and Practice.

A Wise Man's Soul rests at the Root of his Tongue ; but a Fool's is ever dancing on the Tip of it.

A Man that is seriously engaged in an honest Employment, wants Leisure and Opportunity to hearken to the Solicitations of sinful Pleasure.

Always put more Confidence in those who have obliged you, than in those you have gratified : For the former are more likely to do you greater Kindness than the latter.

Action only gives a true Value and Commendation to Virtue : For no Man should be so taken up in any Study, as to neglect the more necessary Duties of an Active Life.

As every Virtue wins upon our Hearts, and even forces us to love those we take to possess it ; so more especially do Justice and Beneficence.

As our Station is the higher in the World, the more Care we should take of our Lives and Actions, that they be kept within the Compass of Lowliness and Humility.

€ A A

A Sound Mind in a Sound Body, is a short, but full Description of a Happy State in this World. He that has these two, has little more to wish for: And he that wants either of them, will be but little the better for any Thing else.

V E R S E.

A Field of Corn, a Fountain, and a Wood,
Are all the Wealth by Nature understood.
The Monarch on whom Fertile *Nile* bestows
All which that gen'rous grateful Earth can bear,
Does but deceive himself, if he suppose
That more than this falls to his rightful Share.
What more he asks to gratify his Lust,
Makes but this Title and his Claim unjust.

As all is Dulness, when the Fancy's bad;
So, without Judgment, Fancy is but mad:
And Judgment has a boundless Influence;
Not only in the Choice of Words and Sense;
But on the World, on Manners, and on Men:
Fancy is but the Feather of the Pen.
Reason is that substantial useful Part,
Which gains the Head, while t'other wins the Heart.

A Prince's Whisper, or a Tyrant's Frown,
Or all the Threats, or Favours of a Crown,
Can't awe the Spirit, or allure the Mind
Of him, who to strict Honour is inclin'd;
Tho' all the Pomp and Pleasure which do wait
On Publick Places, and Affairs of State,
Should fondly court him to be Base and Great.

A Man

A Man who changes Gold for Burnish'd Brass,
Or small True Gems for worthless Toys of Glass;
Is not (at length) more certain to be made
Ridiculous, and Wretched by the Trade,
Than he, who sells a Solid Good, to buy
The Gawdy Paint of Pride and Vanity.

Are you abus'd? Have any done you Wrong
By the base Venom of a Railing Tongue?
Soft Patience gives an Easy Remedy,
Deadens the Force of that Artillery.
The Poison spreads into the Yielding Air:
Unhurt, you'll find it pass, and Vanish there.

A Wicked Conscience gives a Man no Rest;
Fear spoils his Mirth, and Terror fills his Breast.
The wounded Deer, with Arrow in her Side,
Skips up and down, and no where can abide.
So anxious Thoughts confound his troubl'd Mind
To such Degree, that he no Rest can find.

Aim not too high: Ambition is at Distance
A Goodly Prospect, tempting to the View.
The Height delights us, and the Mountain Top
Looks beautiful; because 'tis nigh to Heav'n.
But we ne'er think how Sandy's the Foundation;
What Storms will batter, and what Tempests shake us.

As Di'monds rough, no Lustre can impart
Till their rude Forms are well improv'd by Art;
So untaught Youth, we very rarely find
Display the Dazling Beauties of the Mind,
Till Art and Science are to Nature join'd,

A Small Estate, and Sure, is better far
Than Fortunes which in Expectation are.
What we possess, we have. Fancy may feed
Our Future Hopes, not answer Present Need.

All Men may with Impunity receive
What Freedom, Prudence, and right Reason give :
But the least swerving from that Rule's too much ;
For what's forbidden 'tis a Sin to touch.

All Creatures do a Time of Rest possess,
But Man, who clogs with Care his Happiness ;
And while he should enjoy his Part of Bliss,
With Thoughts of what may be, destroys what is.

A Morning's Joy proves sometimes Grief at Night :
For Fortune's Dial goes not always right.

Ape-like, fond Parents act extremely ill,
While with Embraces, whom they love, they kill.

An Honest Man may take a Knave's Advice ;
But Ideots only will be cheated twice.

All human Things are subject to Decay ;
And when Death summons, Monarchs must obey.

All true Renown is still with Virtue join'd ;
But Lust of Pow'r lets loose th' unbridled Mind.

A Spark of Virtue, by the deepest Shade
Of sad Adversity, is fairer made.

Ambition is the Dropsy of the Soul,
Whose Thirst we must not yield to, but controul.

All Treason, like the Cockatrice's Eyes,
Kills, if't first sees ; but if first seen it dies.

Single Lines.

A Sluggard, and a dissolute Person are often Companions.
A proud Man is his own Idol, & the Scorn of other Men.
Accustom Children to a true Notion of Things.
Approve not of that Man who commends all you say.
A Brutish Man reproaches Human Nature.
A Wicked Man is at continual Variance with himself.
Ask not that Question you can resolve your self.
Abuse of Mercy ripens us for Judgment.
A Sense of our Ignorance, is the first Step to Knowledge.
Adversity is the Touch-stone of Friendship.
Affect rather to be Useful, than Popular.
A clear Conscience needs no Excuse, & fears no Accusation.
A flattering Companion is a dangerous Enemy.
A wise Man's Anger is of short Continuance.
Accept no Preferment on dishonourable Terms.
Affirm not all you hear, nor speak all you know.
Alms given with Ostentation discover Pride.
An open Enemy is better than a dissembling Friend.
Ambition is a Lust that is seldom quenched.
A true Friend, like the Glow-worm, shines in the Dark.
A froward Temper makes an anxious Mind and lean Body.
A wise Man governs with Ease, and is obeyed with Pleasure.
A prudent Woman sweetens her Husband's Misfortunes.
A covetous Mind is always attended with Anxiety.
Avoid Temptations, and shun Injuries.
A continued Prosperity is ever to be suspected.
A small Mistake may occasion a great Inconvenience.
A Good Nature is a safer Possession than Wealth.
A Man, when in Anger, is absent to himself.
As Man fell by Pride, he recovers by Humility.

An Harlot's Breath is the Gate of Death.
A Word in due Season shews a Master of Reason.
Abundance and Plenty make Prodigals dainty.

S C R I P T U R E.

A Wise Man will hear, and will encrease Learning.
 Attend unto my words, incline your ear unto my sayings.
 All they that hate Wisdom, wrong their own Souls.
 Abstain from all Appearance of Evil.
 A merry Heart maketh a cheerful Countenance.
 A Rod is for the Back of him that wants Understanding.
 A false Balance is an Abomination to the Lord.
 Anger resteth in the Bosom of Fools.
 A soft Answer turneth away Wrath.
 A righteous Man hateth Lying.
 A wise Son heareth his Father's Instructions.
 A wrathful Man stirreth up Strife.
 A good Name is rather to be chosen than great Riches.
 A Fool uttereth all his Mind.

Latin Sentences.

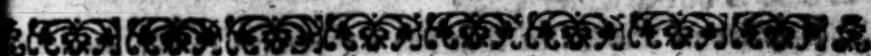
A Jove principium, nam sunt Jovis omnia plena.
 Adeò in teneris assuescere multum est.
 Ab alio expectes, alteri quod feceris.
 Animus vereri qui scit, scit tuto ingredi.
 Ames parentem, si æquus est; sin aliter, feras.
 Avaro quid mali optes, ni ut vivat diu.
 Ad pœnitendum properat, citò qui judicat.

Proverbial Sentences.

A Dry Cough is the Trumpeter of Death.
 A Man cannot surfeit of too much Honesty.
 An empty Purse fills the Face with Wrinkles.
 A long Tongue is a Sign of a short Hand.
 A Man's best or worst Fortune is his Wife.
 Adversity makes a Man wise rather than rich.
 A blind Man's Wife needs no Painting.
 A Gift long waited for, is sold, not given.

A Beggar

A Beggar can never be a Bankrupt.
 Advice comes too late, when the Thing is done.
 A Bribe will enter without Knocking.
 A Beggar will sing before a Thief.



BRutus, after his Defeat at *Philippi*, stabbed himself, with this memorable Saying, That he had pursued Virtue, and found it nothing but a Name; not considering that the Victory over our selves was preferable to that over our Enemies.

Be very cautious in believing ill of your Neighbour; but be more cautious in reporting it.

By Experience know a Man to be faithful, before you approve him your Friend.

By endeavouring to purchase the Reputation of a Wit, you may hurt the Reputation of a Friend, and lose all Pretensions to Wisdom.

Be not Dilatory and Remiss in the Execution of a well-formed Project.

Bad Manners are a certain Sign and Effect of a Sordid Mind, or Mean Education.

By Reading a Man does, as it were, antedate his Life, and makes himself contemporary with the Ages past; and this Way of running up beyond our Nativity, is much better than *Plato's* Pre-existence.

Beware of Envy: For to grudge any Man an Advantage in Person and Fortune, is to censure the Liberality of Providence, and be angry at the Goodness of God.

Beware of Ostentation and Vain-glory. An accomplished Man conceals vulgar Advantages, as a modest Woman hides her Beauty under a negligent Dress.

Be ambitious to merit the Favour of your Prince; but do not chuse to be his Favourite.

Be not forward in Speech : For many times the Tongue hath cut off the Head.

Bajazet being overcome by *Tamerlane*, was shut up in an Iron Cage ; which was but a Remove from a Larger into a Lesser Room : For to an Ambitious Mind the whole World is but a wider Cage.

Beware of the Man that has no regard to his own Reputation, since it is not likely he should have any for yours. He that is told of a Fault, and says he does not care, merits Contempt.

By the Benefit of Reason a wise Man may foresee the Rise, Progress, and Events of Things ; and by taking in the Whole at a View, prepare all Things for the Use and Comfort of Life.

Be not too forward to speak, nor affect long Speeches. It is hard to shoot often, and always hit the Mark. Consider what you would be at ; and use few and common Words with strong Arguments to attain it.

Beware of Drunkenness. It impairs the Understanding, wastes the Estate, banishes the Reputation, consumes the Body, and renders a Man of the brightest Parts, the common Jest of an insignificant Clown.

By the Force of Natural Affection, *Atys*, who had been dumb all his Life-time, when he saw a Soldier of *Cyrus* ready to kill his Father *Cræsus* ; out of a Desire to speak, broke the Strings of his Tongue, and cryed out, *O save my Father !*

Better it is to fall among Crows than Flatterers : For those only devour the Dead, these the Living.

By Industry we are redeemed from the Molestations of Idleness, which is the most tedious and irksome Thing in the World ; wrecking our Soul with anxious Suspence, and perplexing Distraction.

By Industry we may reasonably hope to purchase and preserve Reputation, the Darling of Human Affection.

By Sloth our Souls are starved for want of satisfactory Entertainment ; and filled with doleful Considerations, galled with a Sense of our squandering away precious Time, of our slipping fair Opportunities, and of our not using the Abilities given us, to any Fruit or Profit.

VERSE.

V E R S E.

B Less'd was that Golden-Age when Man, yet new,
 No Rule, but Uncorrupted Reason knew ;
 And with a Native Bent did Good pursue :
 Unforc'd by Punishment, unaw'd by Fear,
 His Words were simple, and his Soul sincere.
 Needless was written Law, where none oppress'd :
 The Law of Man was written in his Breast.

Be not puff'd up with Honour, Wealth, or Fame,
 Since none of these can beautify the Mind ;
 But may your Folly and your Pride proclaim,
 And render you the Jest of Human-kind :
 When true Humility, without all these
 May make you Happy, and shall make you Please.

By being Fortune's Friend, you shall have Friends ;
 But in Adversity their Friendship ends.
 See how the *Doves* to new-built Houses run,
 And cautiously the ruin'd Towers shun.
 The empty Barns no Vermin ever haunt ;
 And no Friend comes to him that is in Want.

Beauty, like Ice, our Footing does betray ;
 Who can tread sure on the smooth slipp'ry Way !
 Pleas'd with the Passage, we slide swiftly on,
 And see the Danger which we cannot shun :
 For Beauty, like White-Powder, makes no Noise ;
 And yet the silent Hypocrite destroys.

Brave Minds oppress'd should, in Despite of Fate,
 Look greatest, like the Sun in lowest State.

Brave Deeds, and spotlets Virtue have
 Rewards, which shall out-live the Grave.

Single

Single Lines.

BY the Approbation of Evil you become guilty of it.
 Before you attempt consider whether you can perform.
 Be not hasty to praise, lest you're constrain'd to dispraise.
 Beauty, the more 'tis seen, the more 'tis admired.
 Bad Books are the Publick Fountains of Vice.
 Bad Company is of a most contagious Nature.
 Be Patient to hear others praised, and your own Faults.
 Be slow in chusing a Friend, slower in changing him.
 Bad Men seeming good, commonly intend Ill.
 Be not desirous to know other Mens Secrets.
 Be more afraid of secret Sins, than open Shame.
 Bounty is more commended than imitated.
 Brave Spirits promote the publick Good.
 Beauty, like Glas, is both brittle and irreparable.
 Be patient in Adversity, and humble in Prosperity.
 Be Good betimes, lest Repentance comes too late.
 Beauty without Virtue, is like a painted Sepulchre.
 Bury not your Faculties in the Sepulchre of Idleness.
 Be ashamed of your Pride, not proud of your Shame.
 Be less Confident, and more Diligent.
 Bear that with Patience which cannot be prevented.
 Be Courteous to all, but Familiar with the Virtuous.
 By learning to Obey, you shall know how to Command.

SCRIPTURE.

BY the Blessing of the Upright, the City is exalted.
 Behold the Righteous shall be recompensed in the Earth.
 Be not thou one of them who are Sureties for Debts.
 Be not among Wine-Bibbers and riotous Eaters of Flesh.
 Buy thou the Truth, and sell it not.
 Be not a Witness against thy Neighbour without Cause.
 Better is the End of a Thing than the Beginning.

Boast

Boast not thyself of to Morrow, for thou mayst die to Day.
 Be not hasty in thy Spirit to be angry.
 By much Slothfulness the Building decayeth.

Latin Sentences.

B *IS est gratum, quod opus est ultrò si offeras.*
Beneficia dare qui nescit, injustè petit.
Bona nemini hora est, ut non alicui sit mala.
Bonus nocet, quisquis pepercerit malis.
Bonus animus nunquam erranti obsequium accommodat.

Proverbial Sentences.

B Y doing nothing we learn to do Ill.
 Buying and Selling, is but Winning and Losing.
 Better pass a Danger once, than be always in Fear.
 Better to be Unmannerly, than too Troublesome.
 Better it is to die a Beggar, than to live a Prodigal.
 Better to go to Bed Supperless, than to rise in Debt.
 Better come at the End of a Feast, than Beginning of a Fray.
 Better to be the Head of a Dog, than the Tail of a Lion.
 Better to be Idle, than not well-occupied.
 Borrowing on Usury, brings sudden Beggary.

C

C

C *ato, the Elder, was so Severe, that he used to say;*
He had rather receive no Thanks for a Good Service,
than not be punished for an Ill One: He pardoned likewise
all those who committed any Fault through Mistake, but
always excepted Himself.

Could Virtue be presented to our Eyes in its Genuine
 Lustre, we should be transported with the Beauty of 'it,
 and despise Vice, her Rival.

Could

o

y B

Could we rightly consider the Miseries of others, we should be more thankful for the many Mercies we enjoy.

Contentment is the most Precious Jewel of Human Life, and the Way to attain it, is the surmounting Difficulties, by curbing vicious Inclinations, fierce, unruly Passions, and inordinate Appetites, in overcoming Temptations, and in bearing Injuries with Patience.

Conceal your Weakness from your Child, lest he despise your Instruction, and be hardened in his Folly; for he who sees your Folly, will scarce be ashamed of his own.

Compare your Miseries on Earth with your Joys in Heaven, and the Length of the one with the Eternity of the other; so shall your Journey seem short, and your Trouble little.

Cyrus used to say, *No Man ought to Govern, but he that is better than those that are Governed.*

Cato used to say, *He would rather Be, than appear Good; yet that alone amounts to Inoffensiveness, and not Active Virtue.*

Covetousness has such a Mixture of Selfishness and Envy, that, like *Ahab*, it overlooks the Sweetness of its own Possession, by a greedy Desire of another Man's. He that is not satisfied with what he now enjoys, it may reasonably be suspected he never will, with what he may possess.

Complaints are Folly, when we are the Authors of our own Misfortunes.

Custom is hard to be conquered; hence it is that the *Cretans*, when they cursed their Enemies, wished, *That they might be delighted with an Evil Custom.*

Contentment swells a Mite into a Talent, and makes a Man Richer than a King.

Cardinal *Mazarine* told the Queen-Mother, *That were he to live again, he had rather be a Capuchin, than a Cardinal.*

Contentment is the true Philosophers-Stone; the Poor are rich that have it, and the Rich are poor without it.

Common

Common-Fame is a Liar, and Truth seldom comes in to her Mouth without some Addition or Diminution of it.

Choose suitable Companions. *Alexander* being asked, *Whether he would run a Race?* answered, *Yes, If Kings would run with him.*

Cæsar thought it a greater Glory to be the first Man in some obscure Village, than second Man in *Rome*, the Head City of the World.

Confidence is apt to expose it self, to over-grasp Business, to talk without Thinking, and to fail in the Decencies of Conversation.

Conscience and Covetousness are never to be reconciled: Like Fire and Water, they always destroy each other, according to the Predominancy of either.

Coriolanus, the *Roman* General, being disgusted that his Services to the State were not (as he thought) sufficiently rewarded, was told by the Consul, That he made himself an ample Recompence, by being *Proud*.

Conceitedness and Ignorance are a most unhappy Composition: For none are so invincible as your half-witted People; who know just enough to excite their Pride; but not so much as to cure their Ignorance.

Custom and Example give the finishing Stroke to natural Corruption; and make Vice reign in the World with Sovereign Sway.

Covet not many Books; but let them be like the Number of your Friends, few, and such as you may delightfully converse with, and improve by.

Chidings or Rebukes should be generally mild and gentle; but nevertheless such as may carry some Weight and Authority along with them; ever observing a Mean betwixt too great Easiness, and breaking out into angry and contumelious Language.

V E R S E.

Consider, Friend, who all our Blessings gave;
What are recall'd again, and what you have:
And do not murmur, when you are bereft
Of little, if you have sufficient left.

Consider too, how many Thousands are
Under the worst of Miseries, Despair.
And don't repine at what you now endure :
Custom will give you Ease, or Time a Cure.

Can you recover your consumed Flesh
From the well-feasted Worms ? Or put on fresh ?
Can you redeem your Ashes from the Dead ?
Or quit your Carcass from her Sheet of Lead ?
Can you awaken your Earth-closed Eyes,
Or yet unlock your Monument and rise ?
All this you may perform with as much Ease
As to repent, O Mortals, when you please !

Content is Wealth, the Riches of the Mind :
Happy's the Man that can that Treasure find.
But the base Miser starves amidst his Store,
Broods on his Gold ; and griping still at more, }
Sits sadly pining, and believes he's poor.
His Gains augment his unextinguish'd Thirst ;
With Plenty, poor, and with Abundance curst.

Content's a Cordial that still gives Relief,
Ev'n in the sharpest Agonies of Grief.
God is not always angry when he strikes ;
But most chastises those, whom most he likes.
And if with humble Spirit, they complain,
Relieves their Anguish, or rewards their Pain.

Custom too often Wisdom over-rules,
And only serves for Reason, to the Fools.
Ill Customs by degrees to Habits rise ;
Ill Habits soon become exalted Vice.
Ill Habits gather by unseen Degrees.
As Brooks make Rivers, Rivers swell to Seas.

Conversing with a Stranger, thou must learn
By strictest Observation to discern
If he be wiser than thy self : If so,
Be dumb, and rather chuse by him to know.

But

But if thy self perchance the wiser be,
Then do thou speak, that he may learn by thee.

Commend not, till the Man is throughly known :
Praise vicious Men, you make their Faults your own.
Conscious of Guilt, your self do not defend ;
Reserve that Favour for an injur'd Friend,
Whom Malice and Mistake unjustly blame :
You are the proper Guardian of his Fame.

Compassion proper to Mankind appears,
Which Nature witness'd when she lent us Tears,
To shew by pitying Look, and melting Eyes,
How with a suff'ring Friend we sympathize.
Who can all Sense of others Ill escape,
Is but a Brute at best, in Human Shape.

Could but Mens Souls dissolve as fast away
As their corrupting Carcasses decay,
They'd covet Death, to end their present Cares,
And for Prevention of their future Fears ;
They'd to the Grave, as an *Asylum*, run,
And court the Stroke which now they wish to shun.

Children, like tender Oziers, take the Bow ;
And, as they first are fashion'd, always grow.
For what we learn in Youth, to that alone
In Age, we are by second Nature prone.

Care, that in Cloysters only seals her Eyes,
Which Youth thinks Folly, Age as Wisdom owns.
Fools, by not knowing her, out-live the Wise ;
She visits Cities, but she dwells in Thrones.

Corruption of the Best is always Worst ;
And foul Ambition, like an evil Wind,
Blights the fair Blossom of a Noble Mind ;
And if a *Seraph* fall he's doubly Curst.

Credit obtain'd, Untruth for Truth may pass
As current Coin, tho' underneath 'tis Brass.

But if Perfidious thou but once be found,
Thy Words, tho' true, like to Untruth will sound.

Cast off all needless and distrustful Care ;
A little is enough, too much a Snare.
Our Journey from our Cradle to our Grave
Cannot be long, nor large Provision crave.

Cadmus did first the wondrous Art devise
Of Painting Words, and Speaking to the Eyes ;
By various Lines to curious Order brought,
Body and Colours were giv'n unto Thought.

Censure none rashly. Nature's apt to halt.
Look inward : He's Unborn that has no Fault.

Custom's a cruel Tyrant ; he that can
Well bear or break its Force, is more than Man.

Clandestine Plots more dang'rous are by far
Than all Hostilities of open War.

Content is all we aim at with our Store,
And having that with little, need no more.

Single Lines.

Consider the Strength of your Enemy before you engage.

Custom makes a Person move like an Engine.

Catch not at the Shadow and lose the Substance.

Commit not that to another that you can do your self.

Covetous Persons can't tell what would content them.

Content of Mind is preferable to Riches and Honour.

Custom in Infancy, becomes Nature in Old Age.

Contemn not the Poor, nor flatter the Rich.

Confine your Tongue, lest it confine you.

Charity should Begin at Home, and End abroad.

Commend nor Discommend any Man hastily.

Council from an Inferior should be call'd for, not offer'd.

Children require Instruction, as well as Provision.

Content is the Poor's Riches, Desire the Rich Man's Poverty.

Chide

Chide him not too much, who confesses his Fault.
 Custom is the Plague of wise Men; and the Idol of Fools.
 Consult not with a Fool, for he cannot give, nor keep Counsel.
 Cunning many times floats between Virtue and Vice.
 Conceal your Weakness from them you Instruct.
 Conceal your Wants from them that cannot Help you.
 Compliments suppose the Receiver Proud and Foolish.
 Compassionate Men never prove Extortioners.

Courtesy and Humility are Marks of Gentility.
 Cast off betimes your darling Crimes.
 Courts have great Snares, or griping Cares.
 Chiefly that Strife decline, that is inflam'd by Wine.
 Correction betimes, prevents many Crimes.
 Cursing, Swearing, Lying, all Men hate when Dying.

SCRIPTURE.

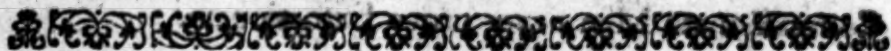
Commit your Ways to the Lord, and he shall direct you.
 Correction is grievous to him that forsaketh his Way.
 Cease, my Son, to hear the Instruction that causeth to Err.
 Childrens Children are the Crown of Old Age.
 Commit your Work to the Lord, and it shall be established.
 Cease from Anger, forsake Wrath, and do no Evil.
 Cast out the Scorn, and Contention shall cease.
 Curse not the King, no, not in thy Thoughts,
 Charity suffereth long, and is kind.
 Charity vaunteth not it self, is not puffed up.

Latin Sentences.

Antabit vacuus coram latrone Viator.
Cum fueris felix, quæ sunt adversa caveto.
Cum rectè vivas, ne cures verba Malorum.
Constans & levis ut res cunque expostulat esto.
Contra verbosos noli contendere Verbis.
Curæ leves loquuntur, ingentes stupent.
Cujus mortem expectant cives, vitam oderint.
Consueta Vitia serimus, nisi reprehendimus.
Contemni est levius, quam stultitiâ percuti.
Crudelis in re adversa est Objurgatio.

Proverbial Sentences.

Confession of a Fault makes half Amends for it.
 Contemplation is a Day without a Night.
 Courtesy on one Side never lasts long.
 Credit lost, is like a *Venice-Glass* broke.



D

D

DO not extravagantly commend a Man, lest you detract from your Company, and discover too great an Opinion of your own Judgment; since whatever you Praise him for, you silyly insinuate your self to understand.

Discover not to your Enemy either your Wants or Fears, for thereby you strengthen his Hands, and weaken your own; his Designs which before were attended with many Difficulties, are by your Imprudence made Easy to effect.

Demetrius would not set *Rhodes* on Fire, because his Friend *Protogenes* was there. What shall we then think of those that deface God's Image within them by the Flames of Lust?

Do nothing but what is Praise-worthy, nor be puffed up with the Praise of Men; since Men generally commend those that are Good to them, rather than those that are truly Good in themselves.

Do not think you are good enough, because you are not known to be otherwise; and never think yourself so good as not to need mending.

Do for your Enemy as much as you can, and what is not in your Power, pray to God to do for him.

Darius being pursued by his Enemies, grew very thirsty, and was forced to quench his Drought at the next running Brook, with this Exclamation; That the Luxury of Water to a true Thirst, was far more sweet than delicious Wines to a debauched Taste!

Delights arise from a Suitableness between the Object
 and

and the Faculty; from having what we desire, and enjoying what we have: The Wicked therefore cannot delight in God, because they neither desire him, nor can enjoy him.

Disdain not your Inferior, though Poor, since he may be your Superior in Wisdom, and the noble Endowments of Mind.

Do not pursue the Things of this World immoderately: Be not dejected for any Disappointment: Crave nothing too eagerly: Rejoice not excessively at any Prosperity: So shall you live quietly, and die contentedly.

Did we rightly consider the Certainty of Death, and the Uncertainty of the Time, we should every Day Die to Live.

Despise no Man although you are much exalted; since a little Time will level thee with the Meanest.

Desire and Despair when they are both at the Height, are some of the strongest Ingredients of Unhappiness.

Discourse should be easy and good-natured, without any Stiffness in Opinion.

Discourse should be seasoned with Mirth and Pleasantness, and not too Tedious, Pert, or Assuming, as though it had a Right to the Attention of the Hearers.

Decency is to be observed in all our Actions; but especially in Discourse, where we are to consider how far our Discourse may be Entertaining: And as we could find a Time when to begin, so we should learn when to leave off.

Despair makes a despicable Figure, and descends from a mean Original. It is the Offspring of Fear, of Laziness, and Impatience. It argues a Defect of Spirit and Resolution.

Do not impoverish yourself by Covetousness, if Providence should bless you with Riches: But if it make you poor, enrich your self by Contentment.

Despair of Success weakens the active Faculties, cramps the Powers of Nature, cuts the Nerves of our Endeavours, and blunts the Edge of all Industry.

Do not speak reproachfully of any Man: For such Inju-

ries are seldom forgotten, and may prove a Hindrance to your Preferment.

Declare not your Mind unto every Man. Be familiar with few Men : But be courteous to all.

Demetrius, the *Athenian*, advised King *Ptolemy* to read Books of History, and such which treated of Government ; for they will tell Princes those Truths which a flattering Courtier dares not.

Do not undertake rashly, nor perform with a cold Indifference : The one shews a weak Mind, the other a slothful Disposition.

Do not endeavour to execute that by Force, which you may obtain by fair Means.

V E R S E.

Dreams are but Interludes which Fancy makes :
When Monarch Reason sleeps, this Mimick wakes ;
Compounds a Medley of disjointed Things,
A Court of Coblers, and a Mob of Kings.
Light Fumes are merry, grosser Fumes are sad :
Both are the reasonable Soul run Mad.
And many Monstrous Forms in sleep we see
That never were, nor are, nor e'er shall be.

Dim as the borrow'd Beams of Moon and Stars,
To lonely, wary, wandering Travellers ;
Is Reason to the Soul : for as on high
Those rowling Fires discover but the Sky,
Not light us here ; so Reason's glimmering-Ray
Was lent, not to assure out doubtful Way,
But guides us upward to a better Day.

Don't bind your self to what you cannot do ;
And only Swear to that you know is True :
For 'tis a wicked, blasphemous Offence
To call on God for each Impertinence :
Or to adjure his Name to testify
That to be Truth, you know to be a Lie.

Do not Belief in every one repose ;
For seeming Friends prove oft the greatest Foes.

In fairest Meadows dang'rous Adders lie :
And most Deceit is clad in Flattery ;
Which in deluding Counsellors is shewn,
Not for thy Gain, or Profit, but their own.

Double Allegiance, Lord, to thee I owe,
Both as thy Subject, and thy Creature too :
'Twere then in me the most ungrateful Guilt
Not to perform or suffer what thou wilt.
My place is to Obey, and not Dispute
A Will so Good, a Power so Absolute.

Decreed by God, in Mercy to Mankind,
Our Troubles are to this short Life confin'd.
Want, Weakness, Pain, Disease, and Sorrow have
Their general *Quietus* in the Grave.
The Living never should the Dead lament ;
Death's our Reward, and not our Punishment.

Delays are Dang'rous, take a Friend's Advice ;
Begin, be Bold, and venture to be Wise :
He who defers his Work from Day to Day,
Does on a River's Bank expecting, stay,
Till the whole Stream, which stopt him, should be gone,
Which as it runs, for ever will run on.

Dissensions, like small Streams, are first begun :
Scarce seen they rise ; but gather as they run.
So Lines, which from their Parellel decline,
The more they advance, the more they still disjoin.

Distrust, and Darknes of a future State
Make poor Mankind too fearful of their Fate.
Death in it self, is nothing : But we fear
To be we know not what, we know not where.

Death only shews us the true Size of Men,
Who, when alive, look big, and swell ; but when
That Puff of Breath's withdrawn, content with Room,
Shrink from an Empire to a narrow Tomb.

Death cannot chuse but be to him a Snare,
Who made it in his Life his chiefeſt Care
To be a Publick Pageant ; known to all,
But unacquainted with himſelf, doth fall.

Doubtleſs, for Happineſs we need not roam,
'Tis eaſieſt had with little, and at Home :
The Man whom God does with Contentment bleſs,
Tho' he has little, does the World poſſeſs,

Deſpiſe the World, with all its fading Joys ;
Compar'd with Heav'nly things, they're trifling Toys.

Death comes too ſoon in gay and proſp'rous Days,
But in our Miſery too long delays.

Daring Ambition loves to ſlide, not ſtand ;
And Fortune's Ice prefers to Virtue's Land.

Single Lines.

D Anger and Adverſity diſcover true Friendſhip.
Discord reduces Strength to Weakneſs.
Diſpenſe with ſmall Inconveniencies for a greater Profit.
Deride not Infirmities, nor inſult over Miſeries.
Deſpiſe not the Poor ; for you may want their Virtue.
Deſpair of Cure is worſe than the Diſeaſe.
Death will comfortably End a well-ſpent Life.
Decline ſuch Company as will allure you to Sin.
Delights, like Phyſicians, leave us when dying.
Diviſion and Contention are upheld by Pride.
Diſſembled Holineſs is double Iniquity.
Double-dealing, is a Sign of a baſe Spirit.
Do not in Proſperity what you'll repent of in Adverſity.
Do unto others as you would have them do unto you.

SCRIPTURE.

Deviſe not Evil againſt thy Neighbour.
Death and Life are in the Power of the Tongue.
Do not render Evil for Evil unto any Man.

De-

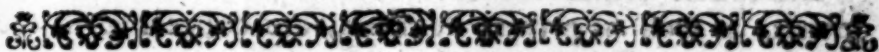
Despise not thou the Chastening of the Lord.
 Destruction shall be to the Workers of Iniquity.
 Deceit is in the Heart of them who imagine Evil.
 Depart from Evil, and do Good ; seek Peace, and pursue it.
 Delight your selves in the Lord, & he will grant your Desires.
 Do nothing through Strife, or Vain-glory.

Proverbial Sentences.

DEeds are the Fruits ; Words are but Leaves.
 Distance is the best Remedy against an evil Man.
 Drunkenness reveals what Soberness conceals.
 Do not govern your Life by Fancy, but by Reason.
 Do no Hurt, where you can do no Good.
 Delay in many Cases is dangerous.

Latin Sentences.

Dies adimit ægritudinem hominibus.
 Degeneres animos timor arguit.
 Dulce & decorum est pro patria mori.
 Doctrina sed vim promovet insitam.
 Dediscit animus serò, quod didicit diù.
 Discite, Vos miseri, & causas cognoscite rerum.



ENvy is an ill-natured Vice, it is made up of Meanness and Malice : It wishes the Force of Goodness restrain'd, and the Measure of Happiness abated : It laments at the Sight of Prosperity, and sickens at the Sight of Health.

Emulation is a noble Passion, it is Enterprizing, but yet it is Just : It keeps a Man within the Terms of Honour, and makes the Conquest for Glory fair and generous ; which it does, as it strives to excel by raising itself, and not by depressing another.

Envious

Envious Persons are generally ungrateful, mean, proud, impotent, and malicious : They lie under a double Misfortune : Common Calamity and common Blessings fall heavy upon them : Nature gives them a Share in the First, and their ill Nature in the Latter : And having their own Troubles, and the Happiness of their Neighbours to disturb them, they need no other Ingredients of Misery.

Edward the Third was very gentle, if submitted to : but if opposed, very stern. He was a Prince, both of his Passions and his People : For he was never so loving, as to be fond ; and never so angry, as to be inexorable.

Epicurus mocked at all Pains that torment the Body ; saying, *If they were small, we should not mind them ; and if violent, they would not last long.*

Entertain Honour with Humility, Poverty with Patience, Blessings with Thankfulness, and Afflictions with Resignation.

Excellent Speculations put but dead Colours on Virtue. He that would draw it to the Life, must imprint it on his Practice.

Envy pretends to no other Happiness, than what it derives from the Miseries of other People ; and will rather eat nothing itself, than not starve those who would.

Education either makes or marring us ; and Governments, as well as private Families, are concerned in the Consequences of it.

Every Man living is partial in his own Case : For it is the Humour of Mankind to have their Neighbours Faults always in their Eye, and to cast their own out of Sight.

Every Degree of Advancement in the Mortification of our Vicious Inclinations, is the Testimony of the Purity of our Purposes ; so that in what Degree we despise sensual Pleasure, in the same Degree we may conclude our Hearts Spiritual.

Endeavour to make your Fortune as well as you can, and then be Content it is not worse ; and if it is not so Good as you could wish it, be thankful that it is not so Bad as it might have been ; and though you are not so Happy as you desire, yet remember well, you are not so Wretched as you deserve.

Epami-

Epaminondas, the Day after he had defeated the *Lacedemonians* at *Leuctra*, appeared in publick Melancholy and Pensive; being resolved to Correct his Heart, lest it should be too much Elevated with the Joy of his Victory.

Ever expect Death, but wish not for it: Let your last Hour find you rather willing to go, than desirous to tarry; and take care you put not off Repentance till another Day, lest you see not an End of this.

Ethelwald Bishop of *Winchester*, in a Famine, sold all the Rich Vessels and Ornaments of the Church to relieve the Poor with Bread, saying, *There was no Reason that the Dead Temples of God should be Sumptuously Furnished, and the Living Temples suffer Want.*

Every one beats the Man whom Fortune buffets.

Want does th' Expansion of the Mind Controul,

It Cramps the Rising Spring, and Dwarfs the Soul.

Envious Men may be compared to Chafing-Dishes, which cannot Heat a Thing without Burning themselves.

Every Condition has some Trouble; so that when we court a Change, we rather seek to Vary, than End our Miseries.

Every Man is attack'd in the Reproaching of him who has bravely served his Country; and he scarce deserves the Name of a Man, who can silently hear it.

Earthly Treasure cannot give Virtue; but Virtue may give Contentment; and in Contentment we have all the Treasure which the World contains.

Envious Men lose the Enjoyment of what they Possess, by the Discontent they shew at what others Enjoy.

Endeavour to suppress the first Thoughts of Revenge; lest you create a Civil War in your self, while you are studying to wound another.

Extraordinary Diligence is required as well to maintain, as to gain Honour; for as it is purchased by Worthy Actions, so it must be nourished by them.

Every one would be thought to be in Love with Heaven, and yet few are willing to leave the Earth; so much at Variance is Mankind with itself.

Equality is the Life of Conversation, and he is more
blameable

blameable who assumes to himself any Part above another, than he who considers himself below the Rest of the Society: Familiarity in Inferiors is Sauciness, in Superiors Condescension; neither of which are to be named among Companions, the very Word implying that they are Equal.

V E R S E.

EXamine well the Object, and compare
Th' unequal Periods, which allotted are
To weeping Penitence, and short-liv'd Blis;
How long the one, how short the other is.
Joy in a Moment often ends its Race,
And rueful, pale Repentance takes its Place.

Ev'n I condemn the hated Ills I act,
And thus a double Misery contract:
Yet of my Chains I'm not so Weary grown;
But that I still am putting others on;
For Sin has always this attending Curse,
To back the first Transgression with a worse.

Ev'n as the Sun, when he from Noon declines,
And with abated Heat less fiercely shines,
Seems to grow milder, as he goes away,
Pleasing himself with the Remains of Day;
So he, who in his Youth, for Glory strove,
Should recompence his Age with Ease and Love.

External Pomp, and visible Success
Sometime contribute to our Happiness;
But that which makes it Genuine, refin'd,
Is a good Conscience, and a Soul resign'd.

Endeavour bears a Value, more or less,
Just as 'tis recommended by Success:
The lucky Coxcomb ev'ry Man will Prize;
And Prosp'rous Actions often pass for Wise.

Eternity

Eternity no Parent does admit,
But on itself did first itself Beget:
Which when Ten thousand thousand Years are gone,
Is still the same, and still to be begun.

'Ere Man's Corruptions made him Wretched, he
Was Born most Noble, and was Born most Free;
Each of himself was Lord and Unconfined,
Obey'd the Dictates of his God-like Mind.

Evil Discourse Corrupts; how oft is Death
Blown into Souls by an Infectious Breath?

Each Moment brings Us nearer to our End;
Why should we then our Precious Time mispend?

Eternity, when Time falls Sick and Dies,
Will bring his Winding-Sheet, and close his Eyes.

Ears we have two, one Tongue; from whence 'tis clear,
Before we Speak Once, we ought Twice to Hear.

Each Good Man is, in any Place, at Home;
The Bad's an Exile wheresoe'er he come.

Example is a Living Law, whose Sway
Men more than all the Written Laws obey.

Single Lines.

E Nvy and Excess waste the Spirit and the Flesh.

Envy like a *Vulture* preyeth on itself.

Excessive Boasting is a Sign of Ignorance and Cowardice.

Eat rather for Appetite, than for Pleasure.

Esteem him who teacheth you Wisdom.

Endeavour to Reform your Friend as well as your Self.

Encouragement is the Promoter of Ingenious Performances.

Every Delay of Repentance is a Cheat upon our selves.

Envy is the Rack of the Soul, and the Torture of the Body.

Envy is always waiting where Virtue Flourishes.

Extortion,

Extortion, like a Canker, may consume our well-got Gains.
 Examine and Punish your own Infirmity.
 Education is that which makes the Man.

Extravagant Actions bring constant Distractions.
 Error and Repentance attend a Guilty Conscience.
 Evil shall them pursue, who Virtue's Paths eschew.
 Extend not your Cares to other Mens Affairs.
 Envious Men most fret when others Money get.

S C R I P T U R E.

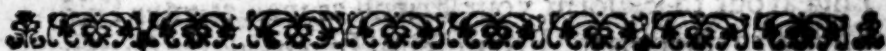
ENter not into the Path of the Wicked and Evil Man.
 Every Prudent Man dealeth with Knowledge.
 Exalt the Lord our God, and Worship upon his Holy Hill.
 Envy not a Sinner's Glory, for thou knowest not his End.
 Exalt Wisdom, and she shall Promote thee.
 Even a Child is known by his Doings.
 Every Purpose is established by Counsel.

Proverbial Sentences.

EVil gotten, Evil spent, *Malè parta malè dilabuntur.*
 Eat at Pleasure, Drink by Measure.
 Ease and Honour are seldom Bedfellows.
 Every Man's a Pilot in a Calm Sea.

Latin Sentences.

EST profectò Deus qui quæ nos gerimus auditque & videt.
Est aliquid prodire tenus, si non datur ultra.
Eximia est virtus præstare silentia rebus.
Enervant animos Citharæ, Cantusque, Lyæque.
Eheu quam brevibus pereunt ingentia causis!
Ex vitio alterius, sapiens emendat suum.
Eget minus mortalis, quo minus cupit.



F.

F.

FOR a Person to imagine he can so far Impose on the
 World by vain-glorious, and ostentatious Appear-
 ances,

ances, as to establish a lasting Reputation; is, to suppose the Publick intolerably weak, and himself the greatest Master of Learning.

For to say God cannot govern the World, is to suppose him to have created Witnesses of his own Imperfection; and to say, God can, and does not govern the World, is to make his Ability to be in vain: Both which are absurd.

Future Events must be left to Providence: And it is a Happiness we are obliged to depend on it: For could Men foresee the Good or Evil that befall them, it would take away all prudent Care to obtain the one, and avoid the other.

Fame and Opportunity have swift Wings; and the Difference is, that Fame goes forward, and Opportunity backward: She must therefore be taken by the Forelock: For Occasion past is irrecoverable, and the Loss by Neglect irreparable.

Favour is to be esteemed, but not depended on. He that stands on another Man's Legs, knows not how soon they may fail him. Be sure therefore never to lean so hard upon any Man, that if he sinks he may give thee a Fall.

Fabricius was so true a *Roman*, as not to be bribed by the Gold of *Pyrrhus*, nor daunted by his Elephants: For neither the Charms of the one, nor the Frightfulness of the other, should ever shake a Spirit truly devoted to the Interest of his Country.

Fulgentius said, Christ died for Men and Angels: For the one, that they may Rise from Sin; for the other, that they may not Fall into it.

Felicity generally eats up Circumspection; and when that Guard is wanting, we lie open to the Shot of General Danger.

For a Man to take his Measures wholly from Books, without Conversation and Business, is like Travelling in a Map; where, though Countries and Cities are well enough distinguished, yet Villages and private Seats are generally overlooked.

From a Diffidence and Distrust of our selves, arises Fear, which so absolutely tyrannizes over the Mind, that it deprives it of all Liberty: Infomuch that Reason is at a stand, Words are frozen, and Activity becomes disabled.

Few are so generous, as to praise without some Exceptions; and their Refusal of Commendations is generally with a Design to be praised twice.

From an extraordinary Love some have to hear themselves talk, they will speak Evil of themselves, and mention what they are concerned to conceal, rather than hold their Peace.

Fabius Maximus would never come to a Set-Battle with *Hannibal*; but tired him with continual Delays and Marches; which made *Hannibal* say, *That he was more afraid of Fabius, who would not Fight, than of Marcellus, who was always for Fighting.*

Fables, Figures, Allegories, and Poems, many times soften the Severities of Instruction, and enforce the Doctrines that are contained under them.

For a Person to appropriate to himself the Reputation that arises from another's Performance, discovers a Barrenness of Mind, a vain-glorious Humour, a lazy Disposition, and an unjust Principle.

For us to know the End, distinguishes us from Beasts; and for us to chuse a good End, distinguishes us from Evil Men.

Few take Care to live well, but many to live long; though it is in a Man's Power to do the former, but in no Man's Power to do the latter.

Faith may sometimes exceed Reason, but not oppose it; and Belief may be often above Sense, not against it: Beware therefore of an implicit Faith, and of being too closely tied up to Reason in Matters of Faith.

VERSE.

V E R S E.

FOR the few Hours of Life allotted me,
 Give me, Great God, but Bread and Liberty;
 I'll beg no more. If more thou'rt pleas'd to give,
 I'll thankfully that Over-plus receive.
 If beyond this, no more be freely sent,
 I thank for this, and go away content.

Friends are like Leaves that on the Trees do grow,
 In Summer's prosp'rous State much Love they show.
 But art thou in Adversity? Then they,
 Like Leaves from Trees in Autumn, fall away.
 Happy is he, who hath a Friend indeed;
 But he more happy is, who none does need.

Fear to offend your Judgment, fear to slight
 Reason, th' unbiass'd Rule of Wrong and Right:
 Follow her Conduct; as you safely may,
 Wherever her Discretion leads the Way.
 While, in your selves, her Dictates you suppress,
 You're tumbling down a dang'rous Precipice.

From human Nature's Depravation springs
 The vain Pursuit, and vicious Course of Things.
 Hence gaudy Scenes of temp'ral Joys we prize,
 And Paths of endless Happiness despise.
 Thus glorious Virtue's Search, we madly slight,
 And spurn the Charms of her Cœlestial Light.

Freedom of Choice endures Restraint but ill;
 'Tis Usurpation on th' unbounded Will,
 For Freedom in our Choice we count a Bliss,
 Eager to chuse, tho' oft we chuse amiss.

For whatsoever End Affliction's sent,
 For Virtue's Trial, or for Punishment;
 I'll bear it calmly, tho' a pond'rous Woe,
 And still adore the Hand that gives the Blow.

First worship God : He that forgets to pray,
Bids not himself Good-Morrow, or Good-Day.
Let thy first Labour be, to purge thy Sin ;
And serve him first, whence all Things did begin.

Fame is at best but an inconstant Good ;
Vain are the boasted Titles of our Blood.
We soonest lose what we most highly prize,
And with our Youth, our short-liv'd Beauty dies.

Force never yet a gen'rous Breast did gain :
We yield on Parley, but are storm'd in vain.
Constraint in all Things makes the Pleasure less ;
Sweet is the Love which comes with Willingness.

Friends are like Gold : If true, they'll never leave thee
Yet both, without a Touch-stone, may deceive thee.

Fear timely comes before a Fault's begun :
He fears too late, who fears not till 'tis done.

From Follies past no Counsel can arise,
But a just Caution to become more wise.

Fond Men, by Passion wilfully betray'd,
Adore those Idols which their Fancy made.

Friendship will not the least Reserve endure ;
But loves to share in Grievs it cannot cure.

Fortune a Goddess is to Fools alone :
The Wise are always Masters of their own.

Fools only make Attempts beyond their Skill :
A Wise Man's Power's the Limit of his Will.

Single Lines.

F E E D your Body as your Slave, not as your Master.
Faults committed in *publick*, should be *publickly* reprov'd.
Fair Words are often a Cloak for foul Actions.

Fortune

Fortune commonly favours the Courageous.
 For a Man to Command himself, is no small Conquest.
 First learn to Obey, before you pretend to Govern.
 Flattering Friends are worse than Open Enemies.
 Frequent Commission of Sin hardens Men in it.
 Forget not God in your Mirth, nor yourself in your Anger.
 Friendship is the peculiar Concomitant of a generous Soul.
 Follies past are sooner remembered than redrest.
 Frothy Wit and a Vicious Life tend to Atheism.
 Follow the Dictates of Reason, and you are safe.
 Fondlings are commonly Unfortunate.
 Flattery is like Painted Armour, more for Shew than Use.

For what we Possess, our Maker we Bless.
 Fortune may Wealth destroy, but can't the Mind annoy.
 Few Sailors perform what they Vow in a Storm.
 Fame gotten by Perjury, is Honour won by Infamy.

SCRIPTURE.

Forsake the Foolish, and go in the way of Understanding.
 Fools make a Mock at Sin.
 Folly is Joy to him that is destitute of Wisdom.
 Foolishness is bound in the Heart of a Child.
 Faithful are the Words of a Friend.
 Fret not thyself because of the Evil-doers.
 Fathers, provoke not your Children to Anger.

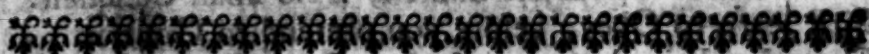
Proverbial Sentences.

FOOLS tie Knots, wise Men undoe them.
 Flee Pleasure, and it will follow you.
 Fools may put somewhat in a wise Body's Head.
 Fools make Feasts, and wise Men eat them.

Latin Sentences.

Facile omnes, cum valemus, recta consilia Egrotis damus.
 Fortes creantur fortibus & bonis.
 Fortuna opes auferre, non animum potest.
 Formosa facies muta commendatio est.
 Fidem qui perdit, perdere ultra nil potest.

*Fortuna multis nimium dedit, nulli satis.
Fatetur facinus is, qui judicium fugit.*



Giving Praise with an Exception is a malicious Way of Speaking; for to Praise a Man is to suppose him Wise and Honest; but to do it with an Exception, is to insinuate him to be a Fool or a Knave.

God encourages us to do Good by glorious Promises, and deters us from Ill by severe Threatnings: If neither of these will do, we are lost.

God is then most Angry when he suffers us to Sin without Punishing us for it; for he always Chastizes them whom most he Loves.

Generous and Noble Spirits strive as much not to be overcome in Courtesy, as the Valiant and Courageous not to be overcome in Battle.

God is pleased to teach us Dependance on him, by keeping the Fortunes of Men in his own Hands; yet he hinders no Man from becoming Wise and Virtuous, and thereby truly Happy.

Give your Heart to your Creator; Reverence to your Superiors; Honour to your Parents; your Bosom to your Friend; Diligence to your Calling; Ear to good Counsel; and Alms to the Poor.

God is mercifully Severe when he cuts off the Supply of our Luxury, and disables the Power of Extravagance.

Gyges, the Rich King of *Lydia*, inquired of the Oracle, who was Happier than himself; the Oracle answered, *Aglaius*, who was a poor *Arcadian*, contented with a little, who measured Happiness not by the Abundance of Riches, but the Tranquillity of the Mind.

God in his infinite Wisdom has Corrected the boundless Desires of Man, by stinting his Strength, and contracting his Capacity: For every Intelligent Being, if its Force was not limited, would soon be Master of all known Perfection.

God

God shall be my God in Sicknes and in Health, and my Trust shall be in him in both; so that in Health I shall not fear Sicknes, nor in Sicknes despair of Health.

Good Intentions will never justify Evil Actions, nor will a good Action justify an ill Intention; Both must be Good, or neither will be Acceptable.

God has so wisely ordered Things in the Administration of the Affairs of the World, as to encourage the Use of Means, and yet so as to keep Men in a continual Dependence on him for the Success of them.

God has made our present Satisfaction and our Duty so much of a Piece, that we cannot transgress the Latter without breaking the Former.

Gentle and prudent Reply to indecent and scurrilous Language, is the most severe, though innocent Revenge.

God will not Save us against our Wills: For to necessitate us to Goodness, is not to try our Obedience, but to force it.

God makes no Promise relating to our Happiness in this Life or a better, but on Condition of Obedience.

God many times orders Things for the best, as well when they cross our Desires, as when they agree with them.

Glaucius speaking of the Destruction of the World, said, As the first was by Water, for the Heat of the Inhabitants Lust; so the last would be by Fire, for the Coldness of their Zeal.

God has promised his Pardon to them that truly Repent to Day; but we no where Read that he has promised it to them that put it off till to Morrow.

Good Books are a Guide in Youth, and an Entertainment for Age; they support us under Solitude, and keep us from being a Burthen to ourselves: When we are weary of the Living, we may repair to the Dead, who have nothing of Peevishness, Pride, or Design in their Conversation,

V E R S E.

GOD's Providence, for many secret Ends,
Corroding Cares, and sharp Affliction sends:

Let us conclude it best, it should be so,
 And not Desponding, or Impatient grow.
 For he that will his Confidence remove
 From boundless Wisdom and Eternal Love,
 To place it on himself, or human Aid,
 Will meet those Woes he labours to Evade.

Great was that Genius, most Sublime that Thought,
 Which first the Curious Art of Writing Taught :
 This Image of the Voice did Man Invent
 To make Thought lasting, Reason permanent ;
 Whose softest Notes with Secrecy can rowl,
 To spread deep Mysteries from Pole to Pole.

Gain shall no more my cheated Fancy please,
 That cannot purchase one short Minute's Ease :
 What shall I do, since my Attempts are vain ?
 In War no Fame, in Trade no Wealth I gain.
 How Peaceful then is he, and how Secure,
 Whom War did ne'er Affright, nor Gain Allure ?

Great *Cæsar*, dauntless to his Sailors said,
 Let not this Angry Storm make you dismay'd :
 These raging Billows can no Mischief do,
 They carry *Cæsar*, and his Fortune too.
 Let those that Christianity profess,
 Of *Cæsar* learn like Courage in Distress.

Give me that lasting Virtue after all,
 Which firmly stands, when Crowns and Scepters fall.
 Who would presume upon a Noble Birth,
 Or quarrel for a spacious Share of Earth,
 Who sees rich Diadems become so cheap,
 And Heroes tumbling in the common Heap ?

Great is the Steadiness of Soul and Thought,
 By Reason bred, and by Religion taught ;
 Which, like a Rock, amidst the Stormy Waves,
 Unmov'd remains, and all Afflictions braves.

Great Troubles to a Throne the Way prepare,
And greater Troubles must preserve when there.
Yet the Ambitious envy those who Reign;
They know the Pomp of Crowns, but not the Pain.

Great Pains we take to find a faithful Friend :
'Tis worth our Pains if we obtain our End.
He must be cast in the compleatest Mould :
But take this with you, there's more Brass than Gold.

Greatness, thou Gaudy Torment of our Souls,
The Wise Man's Chain, th' Idolatry of Fools!

Great Souls discern not where the Gap is wide ;
But always look upon the furthest Side.

Great Wits, as well as Warriors, only gain
Laurels and Honours by their Toil and Pain.

Great Wits to Madness sure are near Ally'd ;
And thin Partitions do their Bounds divide.

Single Lines.

Good Education is the Foundation of Man's Happiness.

Gain got with an evil Name, is Damage and Loss.

Grudge not another what you cannot attain yourself.

Give God the First and Last of each Day's Thought.

Glory is a great Incitement to worthy Actions.

Great Men have many Opportunities to do much Good.

Great Receipts render Men liable to great Accompts.

Great Sins will require great Repentance.

Grieve not for those Things that are out of your Power.

Goodness generally leads to Universal Esteem.

Grief may shorten Life, as much as a Disease.

Good Men are Masters of their Pleasure, the Bad are Slaves.

Give as chearfully as you do receive.

Goodness always enriches the Possessor.

God heals us by Affliction, when we are wounded by Sin.

God often corrects us in this Life, to save us in the next.

S C R I P.

S C R I P T U R E.

GET Wisdom, get Understanding, and forget it not.
Good Understanding gaineth Favour.

Go to the Ant, thou Sluggard, and consider her Ways.

Go from the Presence of a Foolish Man.

Godliness has the Promise of this Life, and that to come.

Give unto the Lord the Glory due unto his Name.

God is our Refuge, a very present Help in Trouble.

Give us Help from Trouble; for vain is the Help of Man.

Latin. Sentences.

GRavius nocet, quodcunque inexpertum accidit.

Gravior est inimicus qui latet in pectore.

Gravissimum est imperium consuetudinis.

Geminat peccatum, quem delicti non pudet.

Graviora quædam sunt remedia periculis.

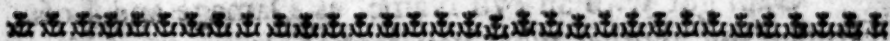
Proverbial Sencences.

GOD, our Parents, and our Masters cannot be requited,
God help the Rich; the Poor can beg.

Good Words without Deeds are Rushes and Reeds.

Giving much to the Poor, encreases a Man's Store.

Great Pain and little Gain make a Man soon weary.



HE that you would make your Friend, let him be Vir-
tuous: For an ill Man can neither Love long, nor
long be Loved: And the Friendship of Vicious Men
may rather be called Conspiracy than Friendship.

He that neglects Religion, to pursue the vain Pleasures
of this Life, makes his Address to a Shadow: And the
more he pursues the admired Trifle, the more it flies from
him.

He that makes himself the common Jester of a Compa-
ny, has but just Wit enough to be a Fool.

He that wants Compassion, has abandoned Humanity:
How then can he be a Christian?

He that would reap the Fruit of a noble Design, must
suffer

suffer every precedent Cause to ripen: For we cannot expect Fruit if we nip off the Bud.

How can the Duties of Religion be practised by those who either do not know them, or do not think them necessary?

He that is most displeased at another's Error, may be as much deceived in his own Understanding.

Humility is the grand Virtue that leads to Contentment: It cuts off the Envy and Malice of Inferiours and Equals, and makes us patiently bear the Insults of Superiours.

He that neglects to reform himself till it grows into Fashion, does not consider that the vast Empire Vice has gained in the World, was by the Depravity of Single Persons.

He that is not in his Life what he persuades others to, is like a Mountebank, that hates to take the Pills he commends to others.

He is a Monster of Ingratitude, who employs the Reputation that is given him, to destroy him who gave it.

He who is impertinently Loving, deserves some Esteem, or at least, some Pity.

He who would be ranked above the Vulgar, must raise his Thoughts and Actions above them. For it is in Life as in a Play, wherein it is not so much regarded who is Prince and Beggar, as who acts the Prince and Beggar best.

The Circumstance of Life no Preference gives,
But as the Man in that Condition lives.

He who spends most of his Time in vain Sports and Recreations, is like him, whose Garments are all made of Fringes, and his Diet nothing but Sauce.

He who prays out of Custom, or gives Alms for Praise, or Fasts to be accounted Religious; is but a Phatisee in his Devotion, a Beggar in his Alms, and an Hypocrite in his Fasts.

He who does as well in Private as in Publick, gives himself a good Testimony that his Purposes are full of Honesty and Integrity.

He

He is not honest, who will not be good without Commendation. But he is a truly righteous Man, who dares do Good, when to do so is made infamous.

He loves Virtue, that loves and honours it wherever it is seen. But he who is envious, or angry at a Virtue that is not his own, is not Covetous of the Virtue, but of its Reward and Reputation.

He who reads without conversing, converses with the Dead, and is a Stranger to the Living.

He who borrows another's Wit, discovers a beggarly Understanding.

He who is so impertinent, as to trouble Company with the Greatness of his Pedigree, or the many Virtues of his Family, comes not to meet his Friends, but to Receive *Homage*; and therefore ought to pay the Reckoning.

He is an Enemy both to himself and Friend, who chuses rather to be Silent, than to bring a Crime into Reproof when he has a fair Opportunity.

That Man does prejudice himself and Friend,

Who by his Silence does a Fault commend.

He who has Learning and not Discretion to use it, has only the Advantage of having more Ways to expose himself.

He can scarcely be said to Live, who employs not his Time to his own Improvement, and some Way to the Advantage of others.

He who in Life does no Advantage give

To other Men, can scarce be said to Live.

He who repeats those Crimes with Pleasure, which his Impotency cannot Act, is equally guilty with him who does them.

He who rightly observes the Inconveniencies that accompany Knavery, must believe it his Interest to be honest.

He who will not serve a Friend in Distress, abandons his Pretensions, not only to Friendship, but Humanity.

He who is choice of his Time, will also be choice of his Company; lest the first engage him in Vanity, and the other make him criminal, by throwing himself and his Time away.

He

He who would be before-hand with the World, must be before-hand with his Business: It is not only ill Management, but discovers a slothful Disposition, to do that in the Afternoon, which should have been done in the Morning.

He who lies under the Dominion of any one Vice, must expect the ordinary Effects of it: If Lazy, to be Poor; if Intemperate, Diseased; and if Luxurious, to Die betimes, &c.

He who is not Contented with the middle Condition between Poverty and Riches, does frequently take great Pains to Lessen his Fortune by his extraordinary Endeavours to Encrease it.

Henry IV. was observed never to be Merry or Sad, but both: For he never was better pleased, than when he was Opposed; because this would do him Good, by Sharpening his Invention: And never more Angry, than when he was Flattered; for this would do him Mischief by Dulling his Judgment.

He is a happier Man who wants many Things in this Life, and enjoys Contentment; than he that has all Things, but wants this Blessing.

He who has Contentment, may want something; but he that has it not, wants every Thing.

He who hopes to be truly Blessed hereafter, without being Holy here; is as Unwise as he that expects to attain the End without the Means.

He who allows himself in any one Sin, renders himself incapable of Pardon for any.

How can we expect to understand the Mysteries of Providence, since we cannot understand the Works of Nature?

He is a happy Man that has a True Friend; but he is more happy that does not stand in need of one.

He gives not the Best Alms that gives the Most. If you cannot give Bountifully, give Freely; and what you want in Ability, supply by a chearful Temper in giving.

He who would live at Ease, should put the best Construction on what passes in Business and Conversation;
for

for nothing creates more Disquietude, than to suppose there was Malice and Contempt meant him in every Action he does not understand.

He who would relish Success, should keep his Passions Cool and his Expectation Low, and then it is possible his Fortune may exceed his Fancy; for an Advantage always rises by Surprise, and is almost doubled by being unlooked for.

He who would be a Master, must draw to the Life, as well as copy from Originals, and join Theory and Practice together.

He who hazards his Life upon an honourable Score, deserves the same Reward as if he had lost it.

Hope is an active and vigorous Principle; it is furnished with Light and Heat to Advise and Execute; it sets the Head and Heart at Work, and animates a Man to do his utmost: It is sometimes so Sprightly and Rewarding a Quality, that the Pleasure of Expectation exceeds that of Fruition: It refines upon the Richness of Nature, and paints beyond the Life; and when Reality is thus outshined by the Imagination, Success is a Kind of Disappointment; and to Hope is better than to Have.

He who needs no Counsel or Advice, must be more than Man; but he that refuseth all Counsel, is worse than a Beast.

He who would oblige, must be submissive to his Superiors, courteous to his Equals, and friendly to his Inferiors.

He is not your Friend that moves you to do any Thing which will be Prejudicial to your Credit or Estate; nor are you your own Friend if you suffer him.

He who intends the Improvement of his Parts, must exactly mind the prudent Spending of his Time.

He is truly valiant that Dares nothing, but what he may; and Fears nothing, but what he ought.

He who designs to make himself Happy, must look to his Thoughts before they come to Desires; and should entertain no Thoughts that will cause a Blush when they appear in Words.

Homer

Homer knowing that Human Nature was not capable of enduring long Labour, put a Harp into the Hands of his Heroe, that he might unbend his Cares, and soften the Noise of the Trumpet, with the Harmony of a peaceful Instrument.

Agur's Wish is a continual Lecture of Reproof to a Man that covets more than a Sufficiency; since large Possessions are generally accompanied with Perplexing Anxiety.

He who, when he should not, spends too much, shall, when he would not, have too little to spend. *Diogenes* wittily asked a Half-penny of the Frugal Man, and a Pound of the Prodigal; because the first, he said, might give him often; but the other, 'ere long, would have none to give.

He said well, who, when a skilful Astrologer calculating his Nativity, foretold him some Particulars concerning his Future Estate; answered, *Such perhaps I was Born, but since that Time, I have been Born again, and my Second Nativity has crossed my first.*

Happy is the Man, who can be acquitted by himself in Private; by others in Publick; and by God in both!

Honours upon Earth confer nothing which may make our Life more truly Happy: If they add to our Joys, the more are our Fears: If they augment our Pleasure, our Care and Trouble is the more: Great Persons are like the Flags on the Top of a Ship's Mast; as they are more high, so are they more subject to the Wind and Storms.

Herod had so much Religion, to make a Scruple of an Oath, though not of a Murder. No Man casts all Justice off at once; but while he gives himself over to some Sins, he stops at others.

V E R S E.

Happy's the Man to whom the Gods allow
With his own Hand, Paternal Grounds to Plough;
Like the first Golden Mortals, Happy he,
From Business, and the Cares of Money free.
No Human Storms at Land disturb his Sleep,
No loud Alarms of Nature in the Deep:

From all the Frauds of Law he lives secure,
Nor does th' Affronts of Palaces endure.

He that to Titles would confine his Name,
Boasts but a worthless Tympany of Fame:
Vain of his Bulk, and Proud of his Disease,
He may, perhaps, his own fond Fancy please;
Yet all who see him, if they're truly wise,
Laugh at the Folly, but the Fool despise.
This only Greatness, can the Wiser find,
A knowing Head, and Heart to Good inclin'd.

Happy the Man, I grant, thrice Happy he,
Who can thro' gross Effects their Causes see;
Whose Courage from the Depth of Knowledge springs,
Nor vainly fears Inevitable Things;
But does his Walk of Virtue calmly go
Thro' all th' Alarms of Death, and Hell below.

Honour thy Parents to Prolong thy End;
With them, tho' for a Truth, do not contend;
Tho' all themselves defend, do thou chuse rather
To hold thy Peace, than lose their Love for ever.
Whoever makes his Parents Heart to Bleed,
Shall have a Child that will revenge the Deed.

How frail is Beauty? In how short a Time
It fades? Like Roses that are past their Prime,
So wrinkled Age, the fairest Face will Plow.
And draw deep Furrows on the smoothest Brow.
Then where's the Beauty of that Face, alas!
Your selves would Blush to see it in a Glass.

Happy's the Landlord of a Small Estate,
Who wanting nothing, Envies not the Great;
Whose fertile Field with Cultivation feeds
His House with All that frugal Nature needs;
Whose wealthy Garden lib'rally bestows
What Nature asks, when she Luxuriant grows.

Health

Health seems a Cherub most divinely bright,
More soft than Air, more gay than Morning Light;
Hail, blooming Goddess, thou propitious Pow'r,
Whose Blessings Mortals next to Life implore;
Such Graces in your Heav'nly Eyes appear,
That Cottages are Courts, when you are there.

Happy the Man, of Mortals happy'st he,
Whose quiet Mind from vain Desires is free;
Whom neither Hopes deceive, nor Fears torment;
But lives at Peace, within himself Content.
In Thought or Act accountable to none
But to his Conscience, and to God alone.

He who commits a Sin, shall quickly find
The pressing Guilt lie heavy on his Mind:
Tho' Bribes or Favour shall assert his Cause,
Pronounce him Guiltless, and elude the Laws;
None quits himself; his own impartial Thought
Will damn, and Conscience will Record the Fault.

Happy the Man from Company set free,
Free from the nauseous Snares of Flattery,
The base Attendant of Prosperity.
The poor Man's Cottage every one does shun:
Tho' more by Wealth are, than by Want, undone.

How wretched is the Man who craves for more,
Yet suffers Want, when he has Gold in store;
Pinches his Guts, and shames himself with Rags,
To please his greedy Soul with useless Bags.

He that once Sins, like him who slides on Ice,
Goes swiftly down the slippery Ways of Vice;
Tho' Conscience checks him, yet those Rubs gone o'er,
He slides on smoothly, and looks back no more.

He's Rich who never covets worldly Pelf;
He's Poor who has enough, yet Starves himself.

How are we bandy'd up and down by Fate,
By so much more Unhappy, as we're Great.

He who will true Examples learn to give,
First let him learn to Die, and then to Live.

He who bewails, and not forsakes his Sin,
Confesses only what he'll do again.

He who pays more Respect to Wealth than Sense,
Would worship Idols to encrease his Pence.

Single Lines.

HE that talks what he will, shall hear what he would not.
He that will not give, should not receive.
Heaven gives you Abundance, to supply others Wants.
He has not Lost enough, that is not made Cautious.
He that never requites, should never be obliged.
He acts safely, that avoids both the Extreams.
He is sufficiently Miserable, that is once so.
Health is the Salt of Life, which Relishes all Things.
Hear both Parties before you give Judgment.
He gains by his Kindness, who gives to the Deserving.
Homer's wise Men look before and behind.
Humility makes great Men twice Honourable.
Honour your Parents, and Reverence the Aged.
He that begins well, has done half the Work.
He that will not Work, should not Eat.
He that lives without Offence, fears no Reproof.
Honour and Virtue are the Ornaments of the Soul.
Hear no Evil of a Friend, and speak none of an Enemy.
He is a Debtor to others, that praises himself.
Happiness is desired by all, but obtained by few.
He that Prays with Indifference, does but beg a Denial.
Honour is purchased and maintained by Industry.
He is happy, that is content with a Competency.
He is in some degree Wise, that conceals his Ignorance.
He that keeps a clear Conscience, contemns Calumny.
Honours grace wise Men, and make Fools notorious.

He that has Money and no Wit, is but half Happy.
 He that wants Morals, seldom wants Misery.
 He that oppresses Honesty, wants it himself.
 He that boasts in his Sin, glories in his Shame.
 He is Miserable, that knows not how to spend his Time.
 Humility is the Foundation of all Virtue.
 He that contemns a small Crime, commits a great One.
 He only tastes the Sweets of Recreation, that uses it sparingly.
 He that is choice of his Time, is choice of his Company.
 He curses the Miser, who wishes him a long Life.
 He that trusts a known Knave, should expect to be Cheated.
 He only knows God aright, that knows how to Obey him.
 He never wants Comfort, that has Content.
 He lives in Fame, that dies in Virtue's Cause.
 He that watches not his Thoughts, needs one to watch him.

He that delights to Plant & Set, puts After-ages in his Debt.
 He that has true Wisdom got, continues firm and wavers not.
 He is a Friend indeed, that helps in Time of Need.
 He has not Sense, nor Eyes to see, who Credit gives to Flattery.

S C R I P T U R E.

HOW long, ye simple Ones, will you love Simplicity?
 Happy is the Man that findeth Wisdom.
 Hear, ye Children, the Instruction of a Father.
 His own Iniquities shall take the Wicked himself.
 Hear Instruction; be wise, and refuse it not.
 He that has Fellowship with a proud Man, will be like him.
 He that gathereth in Summer, is a wise Son.
 He is in the Way of Life, that keepeth Instruction.
 Hope deferred maketh the Heart Sick.
 Honour your Father, and forget not your Mother.

Proverbial Sentences.

HE that pitieth another, remembereth himself.
 He that speaks, does sow; but the Silent reaps.
 He who will not be counselled, cannot be helped.
 He loseth his Thanks, who promises and delays.
 He who goes to Bed Thirsty, rises Healthy.

Haste makes Waste, and Waste makes Want.
He who Pays last, never Pays twice.

He who could know what would be Dear,
Need be a Merchant but one Year

Latin Sentences.

*H*omo sum, humani à me nihil alienum puto.

Heu quam difficile est crimen non prodere vultu!

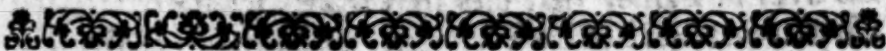
Homo toties moritur, quoties amittit suos.

Honestus Rumor alterum est Patrimonium.

Habet in adversis auxilia, qui in adversis commodat.

Heu quam miserum est ab eo laudari, de quo possis queri.

Homo qui in calamitosos est misericors, meminit sui.



I

I

IT is as dangerous to be wilfully Ignorant, as to know and not obey; for we are as much bound to know our Duty, as obliged to practise it.

Idleness is the greatest Prodigality; it throws away Time, which is Invaluable in Respect of its present Use; and when it is past, cannot be recovered by any Power of Art or Nature.

It is Imprudence to put a Man's whole Fortune on the Hazard of any one Prospect, considering the Instability of Human Affairs.

It was the Saying of a good and great Man, *That he would seek all Opportunities to Communicate what he knew; and if Wisdom were granted him, with this Reserve, that he might not Impart it to others,* He said, *he had rather be without it.*

If you would avoid Sin, fly Temptations; he that does not do his utmost Endeavour to avoid the one, cannot expect Providence should defend him from the other.

It is the foolish Custom of the World to follow rather Example than Precept; but it would be the safer Course to learn rather by Precept than Example: For there are many cannot follow their own Teaching; and it is easier to say, Do this, than to Do it.

It

It is no small Happiness to be thought Innocent, but a greater to be void of Offence: Shun therefore the least Appearance of Evil, that you may not be suspected; and if you cannot avoid both, chuse rather to be suspected when you do not deserve it, than to do Evil without being suspected.

It is the Property of truly-knowing Men to decline Esteem: To be covetous of Applause discovers a slender Merit; and Self-conceit is the ordinary Attendant of Ignorance.

It is treacherous Love not to reprove a Fault in my Friend for fear of his Anger; but it is the Height of Folly for any Man to be angry at the Reproof of a Friend.

If the best Preparations of Care will scarcely guard us from Temptations, what will become of those that are dissolved in Pleasure.

If we are to Sanctify Things *Dedicated* to God's Service, how much more ought we to Reverence his *Tremendous Name*, and Glorify him for his Goodness?

If the first Sparks of Ill were quenched, there could be no Flame: For how can he Kill that dares not be Angry; or be adulterous in Act, that does not transgress in Desire; how can he be Perjured, that fears an Oath; or he Defraud, that does not allow himself to Covet?

In *Rome* whoever did these Five Things, *viz.* Disobeyed his Father, robbed the Temple, hurt a Widow, fled from Battle, or injured a Stranger; was banished the City.

It was *Seneca's* Counsel to his Friend *Lucilius*, when he went about to do any Thing, *That he should imagine Cato or Scipio to be present.*

It is better to have natural Parts without Learning, than Learning without good natural Parts; but when these join together, they render a Man every way Compleat.

It is rare to see a Man decline in his Fortune, that has not declined in his Wisdom and Prudence before: For

Fortune can never hurt us whilst we're Wise;

Discretion is the surest Way to Rise.

In Superior Company chuse to Learn rather than Dictate: *The Thrush seldom Sings in the Presence of the Nightingale.*

Ignorance makes a Man Conceited, and Conceitedness makes him the Jest of Society.

It is the Nature of Sin to produce Misery : For as one Sin draws on another, so almost every Vice has its Inconveniencies annex to it ; as Intemperance has Diseases ; Idleness, Want, &c.

If Men could not be angry, they could not be meek ; and if they had no Inclination to Vice, they could not be Virtuous ; since Virtue is no more than the subduing our Vicious Inclinations.

Ill Examples are as catching as Diseases ; and the Mind is as liable to Infection as the Body.

It is the highest Ingratitude to overlook a Thousand Mercies, and murmur at one Affliction.

Jealousy may be said to be the Jaundice of the Soul, as it changes the very Complexion of Things, and makes Chastity appear Incontinence ; Magnanimity, Ambition ; and true Piety, nothing but Hypocrisy.

In Revenge we act the Executioner ; but we personate a Prince when we Pardon : The latter discovers a Magnanimity of the Soul, the other a Brutish Disposition.

It is a lamentable Consideration, that the Generality of Mankind know not to what End they are born into the World, till they are a going out of it.

It is not the Circumstance of Life that gives one Man just Preference above another ; but the Behaviour in that Circumstance, that makes the Distinction :

*The Circumstance of Life no Pref'rance gives ;
But as the Man in that Condition Lives.*

It is a degenerate Age that suffers Unworthiness to stand Candidate with Merit, and turns Virtue a begging for the Laurel.

Ingratitude makes Men Rebels against the Principles of Nature, who ought to be shunned as an infectious Air, since there is no Human Law to punish them.

It is certain, that to keep a continual Watch over our Thoughts, Words, and Actions ; to return Kindness and Civility for Injuries and Contempt, require greater Fortitude of Mind, than to vanquish Heroes and subdue Kingdoms.

Idleness

Idleness is indeed the Burial of a living Man; an idle Person being as useless to any Purposes of God and Man, and unconcerned in the Changes of Life, as one that is Dead.

If Man that is born of a Woman be full of Trouble, it is well he has but a short Time to live; and if his Life be full of Misery, it is a Blessing that his Days are but a Span long.

It is infinitely more Honourable to forgive a Wrong, than to Revenge it; the one makes us like God, but the other makes us like the Devil.

Industry is attended with a good Conscience, and cheerful Reflections of having spent our Time well, and employed our Talents to right Purposes.

Industry argues an Ingenuous and generous Disposition of Soul, by pursuing Things in the fairest Way; for it disdains to enjoy the Fruits of other Mens Labours, without deserving them, or requiting them for them.

If we are averse to good Living to Day, we may well conclude that we shall be more averse to Morrow: For the Man that defers Amendment to Hereafter, it is not that he has a mind to do it then, but because he has no mind to Amend now.

Industrious Wisdom often does prevent, what Lazy Folly thinks inevitable.

It may probably shew a great Inflexibility, to be much importuned to promise a Favour that may be easily granted; but it is below the Dignity of Human Nature not to have a just Regard to a particular and voluntary Promise; and betokens a Mind degenerate and mean.

It is a certain Mark of a great Mind, in the pleasant Gale of Prosperity, to preserve the Soul from Pride and Insolence; and in the rough Storms of Adversity, to shun depressing Anxiety.

If the Action you take in Hand be honourable and useful, let not an ill Accident discourage you, nor a good one make you careless.

It requires great Prudence and Caution to be capable of Reproving: He that would Reprove a Friend, must not only watch a proper Opportunity, but consider the

Temper of the Person he Reproves : If both these are not carefully observed, we are in Danger of losing our Labour and our Friend.

It is not the Quality of an Act, but the Intention of it; that makes the Virtue.

It is in Virtue as it is in Arts, we arrive to Excellency in both, by frequent Practice and vigorous Perseverance.

It is not so much this or that Profession or Quality among Men that gives us Honour and Esteem; as the well or ill Behaving ourselves in those several Stations.

It may be good sometimes to vary in your Conduct, that you may frustrate the ill Designs of those that Envy you : For if they come to observe a strict Uniformity in your Actions, they may thereby prevent your Enterprises, and cause them to miscarry.

Julius Cæsar, after the Battle of *Pharsalia*, received his Enemies into Favour; and envyyed *Cato*, who killed himself, because he took away from the Conqueror the Glory of Forgiving him; and restoring him to his former Honours.

It ought to be an excellent Performance, that will justify the Patronage of a Learned Man : For though his Goodness may move him to overlook small Faults, yet it is accounted a rash ill-grounded Confidence to prefix a great Name to a trifling Performance.

It may be a less Evil to commit Sin and not love it, than to love Sin, and not so frequently commit it : The former argues Weakness of Grace; but the other the Corruption of Nature.

In the Scripture the Ignorant may learn all useful Knowledge; and the Knowing may learn to discern their Ignorance.

V E R S E.

If Heaven a Date of many Years would give,
I'd learn to Die, that I might learn to Live;
And as I near approach'd the Verge of Life,
Some kind Relation (if I had no Wife)

Should

Should take upon him all my Worldly Care,
 While I did for a better State prepare.
 For why should I with Troubles then be vex'd?
 Or have the Evening of my Days perplex'd?
 But by a silent and a peaceful Death,
 Without Convulsive Pangs resign my Breath?
 And when committed to the Dust, I'd have
 Few Tears, but Friendly, dropt into my Grave.
 Then would my *Exit* so Propitious be,
 That all behind would wish to Die like me.

The DREAM.

I Dreamt, That Buried in my Fellow-Clay,
 Close by a common Beggar's Side I lay:
 And as so mean an Object shockt my Pride,
 Thus like a Corps of Consequence, I cry'd;
 Scoundrel, be gone, and henceforth touch me not,
 More Manners learn, and at a Distance Rot.
 How! Scoundrel, with a haughtier Tone, cry'd He,
 Proud Lump of Earth, I scorn thy Words and Thee:
 Here all are Equal, now thy Case is mine,
 This is My *Rotting* Place, and that is Thine.

Instead of Art, and Luxury in Food,
 Let Mirth and Freedom make thy Table good:
 If any Cares into thy Day-time creep,
 At Night, without Wine's *Opium*, let them Sleep.
 Let Rest, which Nature does to Darkness wed,
 And not Lust, recommend Thee to thy Bed.
 Be satisfied and pleas'd with what thou art,
 Act chearfully and well th' allotted Part;
 Enjoy this Hour, be thankful for the past,
 Nor fear, nor wish the Approaches of the Last.

If in the Body there was but one Part
 Subject to Pain, and sensible of Smart;
 And but one Passion could torment the Mind,
 That Part, that Passion, busy Fate would find:
 But since Infirmities in both abound,
 And Grief and Sorrow many ways can wound;

'Tis

'Tis not so great a Wonder that we Grieve,
As 'tis a Miracle we daily Live.

If tender *Infants*, who Imprison'd stay
Within the Womb, prepar'd to break away,
Were conscious of themselves, and of their State,
And had but Reason to sustain Debate;
The painful Passage they would dread, and shew
Reluctance to a World they never knew;
They in their Prisons still would chuse to lie,
As backward to be Born, as we to Die.

If any ask me, what would satisfy
To make Life easy? Thus I would reply;
As much as keeps out Hunger, Thirst, and Cold;
Or what contented *Socrates* of Old;
As much as made wise *Epicurus* blest,
Who in small Gardens spacious Realms possess,
This is what Nature's Want may well suffice;
He, who asks more, is Covetous, not Wise.

g If't be your Lot, to act the Beggar's Part
On this World's Stage, do it with Skill and Art:
Tho' mean the Character, yet ne'er Complain;
Perform it well, as just Applause you'll gain,
As he, whose Princely Grandeur fills the Stage,
And frights all near him with Heroick Rage.

If ever I more Riches did desire
Than Cleanliness, and Quietness require;
If e'er Ambition did my Fancy cheat
With any Wish, so mean as to be Great;
Oh! Heav'ns, continue from me to remove
The humble Blessings of that Life I love.

If there's a Man, ye Gods, I ought to Hate,
Dependance and Attendance be his Fate;
Let him still busy be, and in a Croud,
Be very much a Slave, and very Proud.

In Youth alone vain Mortals think they Live ;
But, Ah ! the mighty Bliss is Fugitive :
Discolour'd Sickness, anxious Labours come,
And Age, and Death's inexorable Doom !

If once the Mode of Virtue would come in,
The Men of Mode would be asham'd to Sin :
Fashion is such a strange bewitching Charm,
Because they'd not be Laught at, they'd Reform.

In all Misfortunes, this Advantage lies,
They make us Humble, and they make us Wise :
And he, that can acquire such Virtues, gains
An ample Recompence for all his Pains.

It's to Detract to give one *less* than due ;
Who gives as *much*, must be as Learned too.

In liquid Burnings, or in dry to dwell,
Is all the sad Variety of Hell.

Immodest Words admit of no Defence ;
For Want of Decency, is Want of Sense.

Single Lines.

INnocence and Humility are the Beauties of the Soul.
It is a double Curse to be Poor and Proud.
In Prosperity prepare for Adversity.
It is hard to Cure, when the Patient indulges the Disease.
Intemperance kills more than the Sword.
In Youth and Strength think of Age and Weakness.
In Trouble beg God's Blessing, but use your Endeavours.
Inordinate Love is the Fore-runner of Excessive Sorrow.
It is no small Conquest to overcome yourself.
Idleness is the Spring of all Manner of Vice.
Irreligious Men can't be good Patrons of Religion.
It is Folly to fear what we cannot avoid.
Imaginary Dangers often surprize us more than real ones.
Ingratitude thinks itself in no Man's Debt.

In Admonishing be friendly, in Promising faithful.
 It is better to take many Injuries, than to give one.
 Ignorance is commonly the Parent of Injuries.
 Industry is a Fence to Innocency and Virtue.
 Inconstancy is the Attendant of a weak Mind.
 It is a miserable Thing to rely on another Man's Credit.
 Innocency is often punished, when Guilt escapes.
 It is more Glory to despise the World, than to conquer it.
 It is a Blessing for Envious Men to want Ability.
 If Nature is defective, repair it by Industry.
 Idleness has no Advocate, but many Friends.
 It is faithful Obedience recommends us to God.
 It requires as much Care to keep, as to get, an Estate.
 Industry keeps the Mind clear, and the Body healthy.
 In others forgive much, nothing in thyself.

In evil Company we miss, real and substantial Bliss.
 In Sleep, and in the Grave, a King's no better than a Slave.
 In Praising spare, but Blame more sparingly.
 If God Mens Safety will, no deadly Drug can kill.
 In flame not your Blood, with pampering Food.
 Invent not a Lie, to get Profit thereby.
 If God assist not thee, thy Labours vain will be.

S C R I P T U R E.

I Will call upon the Lord, so shall I be saved from my Foes.
 If any Man lack Wisdom, let him ask it of God.
 If Riches increase, set not your Heart upon them.
 It is a Sport to a Fool to do Mischief.
 In the Way of Righteousness is Life.
 In the Multitude of Counsellors there is Safety.
 In the Grave, there is no Remembrance of thee.
 I will Bless thee, O Lord, at all Times.
 I never saw the Seed of the Righteous forsaken.

Proverbial Sentences.

IN vain he craves Advice, who will not follow it.
 It is good to Begin well, but better to End well.
 If every one would Mend, all would be Mended.

It is the best Revenge to forget an Injury.
 If two are away, three may keep Counsel.
 If a Word is worth one Shekel, Silence is worth two.
 It is good to have Company in Trouble.
 Industry is Fortune's Right-Hand, and Frugality her Left.

Latin Sentences.

*Id arbitror apprimè in vita esse utile, ut nequid nimis.
 Jus summum sæpe summa est injuria.
 In neminem Avarus bonus est, in se pessimus.
 Ita crede amico, ne sit inimico locus.
 Iram qui vincit, hostem superat maximum.
 Ingratus unus miseris omnibus nocet.
 Judex damnatur, cum nocens absolvitur.
 Interpone tuis interdum Gaudia curis.*

K

K

KNAVES have a secret Cunning to draw in the Credulous, by the Performance of small Things, that they may the more easily Impose upon them in greater.

Knowledge without Justice is Craft; and Courage without Conduct is Rashness.

Keep a low Sail at the Entrance of your Estate. You may rise with Honour, but you cannot go back without Shame: For a good Beginning makes a good Ending.

Kent is noted for the peculiar Humanity and Prowess of its Inhabitants; so that when our Armies are to join Battle, they claim the Honour of Engaging first, for the Valour they formerly shewed against the Danes.

Keep no Company with a Man who is given to Detraction; to hear him Patiently, and shew a Countenance of Encouragement, is to partake of his Guilt, and prompt him to a Continuance in that Vice which all good Men shun him for.

Kunegunda the Empress, in Vindication of her suspected Honour, is reported to have walked on burning Plow-Shares; and had been a severe Sufferer by it, had not the Fire been more sensible of her Chastity, than her Jealous Lord.

Know-

Knowledge softened with Complacency and good Breeding, will make a Man equally beloved and admired; but being joined with a severe and morose Temper, it makes a Man rather feared than respected.

Keep your own Secrets; for if you discover them to another, and he reveals them, you should Pardon him for it, since he is only Treacherous by your Example.

V E R S E.

Knowledge forbid, 'tis dang'rous to pursue,
With Guilt Begins, and Ends in Ruin' too :
For had our earliest Parents been content
Not to know more, than to be Innocent;
Their Ignorance of Evil had preserv'd
Their Joys entire; for then they had not swerv'd.
But they imagin'd (their Desire was such)
They knew too little, till they knew too much.
E'er since by Folly, most to Wisdom rise,
And few are, but by sad Experience, Wise.

Keep Death and Judgment always in your Eye,
None's fit to Live, but who is fit to Die.
Make use of present Time, because you must
Take up your Lodging shortly in the Dust.
'Tis dreadful to behold the Setting Sun,
And Night approaching 'ere your Work is done.

Keep down your Lust: Vice fades, if you take Pains,
Nourish'd by Sloth, more Ground it ever gains.
A Man employ'd, no Leisure has to Sin;
But being Idle falls into't again.

Keep thy Friend's Counsel, when thou art in Trust;
And as in Words, so be in Actions Just.

Know when to Speak, and Silent when to sit;
Fools Silent, often pass for Men of Wit.

Knaves, tho' envelop'd in a deep Disguise,
Are yet too obvious to deceive the Wise.

Kings,

Kings, who by Love and Clemency do Reign,
Their Subjects Hearts and Kingdoms best sustain.

Single Lines.

Knowledge without Virtue is but learned Ignorance.
Kings are Gods among Men, and Men before God.
Knowledge is the Treasure of the Mind.
Knowledge not put in Practice produces nothing Excellent.
Knowledge puffs up some Men, and humbles others.
Knowledge and true Wisdom come only from God,
Keep no Company with him who knows not himself.
Keep thy Tongue a Prisoner, that your Body may go free.
Knowledge and Learning are preferable to Riches.
Keep Company with those who may make you better.
Kindnesses, like Grains, increase by Sowing.
Kindnesses are lost upon an ungrateful Person.
Knowledge of ourselves requires great Penetration.
Know when to speak, and when to hold your Tongue.

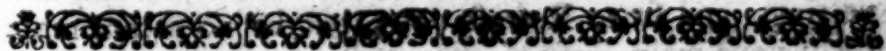
Keep your Intentions, for fear of Preventions.
Knives by Disguise, impose on th' Unwise.
Keep in the Middle-way, Extrements to Harm betray.

SCRIPTURE.

Keepe back thy Servant from Presumptuous Sins.
Keep thy Heart with all Diligence.
Keep thy Tongue from Evil, and thy Lips from Guile.
Keep me as the Apple of thine Eye.
Keep me under the Shadow of thy Wings.
Keep thy Foot when thou goest to the House of God.
Keep the King's Commandment, because of the Oath.

Proverbial Sentences.

Keepe good Company, and you shall be of that Number.
Knavery may serve a turn, but Honesty's best at long run.



L

L

Liberality should have such a Mixture of Prudence, as
not to exceed the Ability of the Giver; and be rightly
suited to the Circumstances of the Receiver. Let

Let your Promises be sincere, and so prudently considered as not to exceed the Reach of your Ability: He who Promises more than he is able to Perform, is False to himself; and he who does not perform what he has Promised, is a Traytor to his Friend.

Learn to know the darling Passion of your Soul; and believe that to be it, which has cut you out most Work for Repentance: And know, that it requires a noble Resolution and Fortitude of Mind, to subdue what Nature strongly prompts us to.

Labour not only to know what you ought, but to Practise what you know; and be careful to make others Better by your good Counsel; or at least, not to make them Worse by your Example.

Let no Condition surprize you, and then you cannot be Afflicted in any: A noble Spirit must not vary with its Fortune. There is no Condition so low, but may have Hopes; nor any so high, that is out of the Reach of Fears.

Love Labour; if you do not want it for Food, you may for Physick: It strengthens the Body, invigorates the Mind, and prevents the fatal Consequences of Idleness.

Love bears various Names, according to the Object about which it is exercised; for with respect to Injuries, it is called Meekness; and to Forgiveness, it is Mercy; as it Pities the Distressed, we call it Compassion; and as it Relieves them, Charity; and in the Concernment of a Friend, it is Friendship.

Let your Charity be private, and bear some Proportion to your Estate; lest God proportionate your Estate to your Charity.

Let not your Recreations take up too much of your Time, but chuse such which are Healthful, Short, Diverting, and fit to Refresh you; but by no means make them your main Business.

Let a Man desire to be Wise; and if he has this Wish, it is likely he may never have an Occasion for many more.

Let not your Fear be so great, as to Rob you of a modest

dest Assurance; nor your Boldness such, as to cause you to forget Respect.

Learning, said Pope *Julius II.* is Silver in the Hands of the Common People, Gold in those of Noble Descent; but Diamonds in the Hands of Princes.

Lycurgus being asked, *Why He forbid making War against the same Enemies too often?* *Lest*, said he, *we should Teach them at our own Expence, and by continual Expeditions, make the Thebans equal in Arms to the Lacedæmonians.*

Let Virtue and Innocence accompany your Diversions, lest what you take for a Cordial prove Poison.

Leonidas, when one told him, *That there was no Difference between him and himself, before he was King:* Replied, *Had I not been the Better Man, I had never been King.*

Let Reason govern you in the Pursuit of Virtuous Exercises; too much Heat is as dangerous, as a dull Indifference.

Let not your Thoughts dwell too much upon this World, where you yourselves do but Sojourn.

Let your Words agree with your Thoughts, and be followed by your Actions; be careful in your Promises, and just in your Performances; for it is better to Do, and not Promise; than to Promise, and not Do.

Love is always encreasing; its Standing still is a deadly Symptom, and its first Declination proves a Downfal.

Let your Meditations be frequent on your own Death; the Death of Christ; the Vanity of the World; the Glory of Heaven; and the Torments of Hell.

V E R S E.

LARKS which refuse on lofty Boughs to build
 Their humble Nests, lie Silent in the Field:
 But if the Promise of a Cloudless Day,
Aurora Smiling, bids them rise and Play;
 Then streight they shew, 'twas not for Want of Voice,
 Or Pow'r to Climb, they made so low a Choice:
 Singing, they mount, their Airy Wings are stretcht
 Tow' rds Heav'n, as if from Heav'n their Notes they fetcht.

Learn, Wretches, learn the Motions of the Mind,
Why you are Made, for what you are Design'd,
And the great Moral End of Human Kind.
Study thyself, what Rank, or what Degree
The wise Creator has Ordain'd for Thee :
And all the Offices of that Estate
Perform ; and with thy Prudence guide thy Fate.

Law-Suits avoid, with as much studious Care,
As you would Dens, where hungry Lions are ;
And rather put up Injuries, than be
A Plague to Him, who'd be a Plague to Thee :
Value your Quiet, at a Price too great,
For a Revenge, to give so dear a Rate.

Look round the Habitable World, how few
Know their own Good, or knowing, it pursue.
How void of Reason are our Hopes and Fears ?
What in the Conduct of our Life appears
So well design'd, so luckily begun,
But when we have our Wish, we Wish Undone ?

Let modest Silence be your chiefest Care
In all you Conversation ; and beware
Of being over Talkative, and shun
That loud, perpetual Motion of the Tongue,
That Itch of Speaking much ; and be content
That your Discourse, tho' short, be Pertinent.

Laughter, if rightly us'd, may be confess'd,
In some sort, to distinguish Man from Beast ;
While by due Management it is allay'd,
And the strict Rules of Reason are obey'd :
But shews, if over Loud, or over Long,
Your Head but weak, altho' your Lungs be strong.

Laws bear the Name, but Money has the Pow'r ;
The Cause is bad, whene'er the Client's Poor.
These strict-liv'd Men, that seem above the World,
Are oft too Modest to resist our Gold.

Suits oft are travers'd, and so little won,
That he that Conquers, is at last Undone.

Love is the Monarch Passion of the Mind,
Knows no Superiors, by no Law confin'd;
But Triumphs still, impatient of Controul,
O'er all the Proud Endowments of the Soul.

Loud Threatnings make Men stubborn, but kind Words
Pierce gentle Breasts, sooner than Pointed Swords.

Leave God to manage for Thee, and to Grant
What his unerring Wisdom sees Thee Want.

Life for Delays and Doubts no Time does give,
None ever yet made Haste enough to Live.

Single Lines.

Love makes the Foulest Things seem Fair.
Let your Words and Actions bear the strictest Scrutiny.
Liberty is compared to Life, and Confinement to Death.
Learning is the Rich Man's Ornament, and the Poor's Riches.
Laziness is commonly Punished with Want.
Learn to employ, and well improve your Time.
Learn by others Vices, how filthy your own are.
Little Sins commonly lead Men into great Evils.
Learning is the Ornament of Youth, and Comfort of Age.
Let not the Smallness of a Fault make you despise it.
Let not worldly Reputation be the Motive to Religion.
Life and Death are in the Power of the Tongue.
Let your Anger Set with the Sun, but not Rise with it.
Labour brings Pleasure, Idleness brings Pain.
Labour is wholesome for the Body and Mind.
Labouring to Please a Fool, is a servile Employment.
Learning without Virtue, is like a Garden of Weeds.
Learning is preferable to Riches, and Virtue to both.
Learn such Qualifications as may be retained with Comfort.
Lament not the Loss of that which you cannot Retrieve.
Lamentation is the Consequence of inconsiderate Actions.
Loose Conversation is an Argument of a vain Mind.

Lay wholly aside, ill Nature and Pride.

Life cannot be long, tho' Nature be strong.
 Let young Men lament, their Minutes mispent.
 Long seemeth that Delay, which keeps our Joys away.
 Learning sundry Ways does to Advancement raise.

SCRIPTURE.

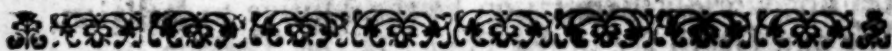
LET not presumptuous Sins have Dominion over me.
 Let the Meditations of my Heart be accepted.
 Let not Mercy and Truth forsake thee.
 Let your Conversation be as becomes the Gospel.
 Lying Lips are an Abomination unto the Lord.
 Lead me in thy Truth, for thou art my God.
 Let thy Mercy, O Lord, be upon us.
 Let another Man Praise thee, and not thy own Mouth.
 Love not Sleep, lest thou come to Poverty.

Proverbial Sentences.

LET your Letter stay for the Post, not the Post for your Letter.
 Life without a Friend, is Death with a Witness.

Latin Sentences.

Labor omnia vincit Improbus.
 Lex universa est, quæ jubet nasci & mori.
 Loco ignominia est apud indignum dignitas.
 Leniter, ex merito quicquid patiare, ferendum est.
 Ludit in humanis Divina potentia rebus.
 Luxuriant animi rebus plerumque secundis.



MEN of Knowledge and Virtue find such Pleasure
 and Satisfaction in calm Consideration, above what
 others do in vulgar Diversion; that by the *One* they En-
 joy and Know, and by the *Other* they learn to Forget,
 themselves.

Men who are descended from Noble Blood; born to
 Enjoy great Estates, graced with Titles of Honour, may,
 notwithstanding, be very Unhappy, if they want Virtue,
 which is not Hereditary.

Medita-

Meditation considers Objects Piece by Piece ; but Contemplation collects them together.

Money is the Miser's God, which he Salutes at an humble Distance, and dares not be too Familiar with : When a *Bond* or *Mortgage* fails, there is nothing can support his Spirits, or keep him within the Compass of Decency : How passionately does he Lament over the Parchment Carcase, when the Soul of the Security is departed ! His Humour, and his Face is put into Mourning ; and so would the rest of his Person, were it not for the Charge.

Miltiades, after all his brave Exploits, was, upon a groundless Suspicion, condemned, and died in Prison : So dangerous a Thing is Extraordinary Virtue, in popular Governments ; and so criminal is Excess of Merit.

Men who neglect God, neglect their own Safety ; and are active to procure their own Ruin ; they flee from their own Happiness, pursue their own Misery, and make Haste to be Undone.

Make not your Neighbour's Fault appear greater than it is, nor your own less : For to excuse your own Fault, is to double it ; and to aggravate another's by Detraction, is to make it your own.

Much Prudence is required in chusing your Company ; if you desire Refreshment, associate with your Equals ; but if Profit, with your Superiors : It is evermore the Sign of a Meanness of Temper, to be ambitious of being the first of the Company.

Men are generally delighted with the bright Parts of *Learning* in other Men, and desire such Qualifications ; yet they will not imitate the indefatigable Industry by which they ascend to such Perfection.

Many, by appearing too Fearful, and jealous of being Deceived, have tempted others to Deceive them.

Marcellus, when he had taken *Syracuse*, wept over that once Flourishing City, and particularly lamented the Death of *Archimedes* ; esteeming one learned and wise Man, equal to the Power of a whole Commonwealth.

Many rich Men lose the Enjoyment of a plentiful Estate, by endeavouring to Rob an honest Neighbour of

a bare Competency; such Men are not only a Plague to themselves, but a continual Vexation to all that live near them.

Many Men often admire those Things they do not Understand, that they may be thought not to have less Knowledge than they who propose them.

Modesty is never accounted a good Quality in a Man, when it hides any useful Talent he is capable to Exert; but where it is justly applied, it is to his other Virtues, like a Shade in a Picture, that sets off the other Beauties.

Make choice of such Company which you can Improve, or which can Improve you; and if your Companion cannot make you, and you cannot make him Better, rather leave him Bad, than grow Worse by him.

Musick, when rightly ordered, cannot be Esteemed too much; for it recreates and exalts the Mind at the same Time, and infuses an unexpected Vigour; makes the Impression agreeable and sprightly; and seems to furnish a new Capacity, as well as a new Opportunity of Satisfaction.

Malbranch observes, that People's Opinions of themselves are commonly legible in their Countenance. Thus a kind Imagination makes a Man have Vigour, and Enterprize in his Air and Motion.

V E R S E.

MAnkind one Day Serene and Free appear,
The next they're Cloudy, Sullen, and Severe:
New Passions, new Opinions still Excite,
And what they like at Noon, despise at Night;
They gain with *Labour*, what they quit with *Ease*,
And Health, for want of Change, grows a Disease.

Men weary out their Brains, their Strength, and Time,
While some to Years, and some to Honours climb:
They search Earth's Bowels, cross the raging Seas,
Mortgage their Souls, and forfeit all their Ease:
Grudge Night her Rest, to lengthen out the Day,
And all to fill their Bags with gilded Clay.

Men

Men with like Haste in several Ways do run;
 Some to undo, and some to be undone:
 While Luxury and Wealth like War and Peace,
 Are each the others Ruin and Increase;
 As Rivers lost in Seas, some secret Vein
 Thence re-conveys them to be lost again.

Marble, or Brass, devouring Time may waste;
 But Wit, as long as circling Time, shall last:
 That ever lives, nor can to Death submit;
 No Tomb he needs, whose Monument is Wit.

May endless Spring, and rising Flowers adorn
 The Reliques of each Venerable Urn,
 Who Pious Reverence to their Masters paid,
 As Parents honour'd, and as Gods obey'd.

Single Lines.

Money is Queen, and binds her Slaves with Fetters.
 Many pursuing a better Fortune, have come by worse.
 Make Provision for Want in Time of Plenty.
 Mean Fortunes and Proud Spirits, are Fuel and Fire.
 Misfortune is a Touchstone of Friendship.
 Many by humouring their Passions have undone themselves.
 Make yourself willing to do what must needs be done.
 Make no Man's Misfortune the Subject of Derision.
 Make not a Jest at another Man's Infirmary.
 Malice seldom wants a Mark to Shoot at.
 Mortality is a Flaw in all Earthly Tenures.
 Meditation of Death will direct your Preparation for it.
 Mens Actions are the greatest Sign of their Inclinations.
 Money is some Mens Servant, and other Mens Master.
 Man has much to Learn, but a short while to Live.
 Men of Ill Lives cannot expect comfortable Deaths.
 Make not the Rewards of Virtue the Gifts of Favour.
 Measure your Life by Goodness, not by Years.
 Many have suffered by Over-talking, but few by Silence.

Masters will trust, what Servants are just.
 Mens Lives in Peace and War, by God preserved are.
 Many Condemn that Sin, which they themselves live in.

My Soul be not dismay'd, thy Debts in Christ are paid.
Money laid up with Care, too often proves a Snare.

SCRIPTURE.

MY Son, if Sinners entice thee, consent thou not.
Man is born to Trouble, as the Sparks fly upwards.
Much Seed is in the Tillage of the Poor.
Mercy and Truth shall follow them who devise Good.
Make no Friendship with an Angry Man.
Mark the perfect Man, and behold the Upright.
Many will entreat the Favour of a Prince.
My Son, gather Instruction from thy Youth up.

Proverbial Sentences.

MAny Things fall between the Cup and the Lip.
Make no more Haste Down, than you do to go Up.
Mischiefs come by the Pound, and go away by the Ounce.
Make not thy Friend cheap to thee, nor thyself to thy Friend.
Mear and Mattins hinders no Man's Journey.
Men may hold their Tongue in an evil Time.

Latin Sentences.

MIlle Hominum species & vitæ discolor usus.
Mobilis & varia est fermè natura malorum.
Multis minatur, qui facit uni injuriam.
Male vivunt, qui se semper victuros putant.
Magno periculo custoditur, quod multis placet.
Minus decipitur, cui negatur celeriter.



NEglect not the present Time of Repentance, because
you cannot assure yourself of a better Opportunity:
You are no where commanded to Repent to Morrow,
nor promised greater Ability, to do it then.

Nothing is more uncertain than Praise, as it depends
on the changeable Tempers of Men; for what one Man
may give from Flattery or good Nature, another may
take away by Envy or Detraction. And the Number of
the Latter exceeds that of the Former.

Never

Never talk over-much of what you know; lest you be suspected to talk of what you do not know: And though Silence is not always the Mark of a wise Man, yet Noise and Impertinence do certainly discover the Fool.

Nothing more discovers the Weakness of Human Nature, than the forming Large and Politick Designs for worldly Enjoyments: Since Experience proves that the Pleasures we have hitherto promised our selves, have either met with a Disappointment, or been mixt with an ungrateful Bitter.

Ninus, King of *Affyria*, first brought Idolatry into the World, by raising a Statue to his Father *Belus*, which was accounted so Sacred, that whoever fled to it for Refuge, though Guilty of the most notorious Crimes, was immediately acquitted.

Nothing dignifieth a Man more than Learning, and no Learning makes a Man more Judicious than History; this antedates Time, and brings Experience without Grey-Hairs, and makes us Wise at the Cost of others.

Never commend any Man to his Face, but rather commend him to others that they may have a good Opinion of him: Neither dispraise any Man behind his Back, but rather tell him privately of his Faults, that you may work a Reformation on him.

Never antedate your own Misfortune: For that is to aggravate it: For the mere Apprehension of being unhappy may often more disquiet us, than the Unhappiness itself.

Nothing is a greater Argument of Wisdom, than the prudent Management of our Time; and will, upon serious Reflection, produce the greatest Satisfaction.

No true Friendship can be unless among good Men: Vicious Men may divert, and Crafty Men barter good Turns for their Interest: But only Wise and Just Men can give a lasting Entertainment.

Nature seldom changes with the Climate; and it is very rare, that he who goes abroad a Fool, Sails or Rides into good Sense.

Nothing shocks a great Mind more than to see Merit placed in a false Light, and made the Subject of Contempt.

Nature's

Nature's Works are an Excellent Comment on the Bible; by which God in part Reads his own Definition to the World; and their Duty to him.

Nothing is more absurd than to hope for a Heaven of Refined and Spiritual Happiness, and at the same time to lead a Sensual Life as an Introduction to it.

None generally find more Dissatisfaction in Earthly Things, than those who most Indulge themselves with the Enjoyment of them.

Nobility, Power, and Riches, cannot justify a wicked Act; neither can the Want of any of these discredit a good one.

Nothing is more Ridiculous, than to be serious about Trifles, and to be trifling about serious Things.

No Hopes should cause us to do an ill Thing; nor any Fears make us omit a good one.

No Security is in Wicked Company, where the Good are often made bad, and the Bad always worse. If your Business leads you into such Company, take care you do not dwell there.

Nature does not furnish us so fast as we can think: For oftentimes the Sense of Fancy is Richer than those of Creation. Gold shines no where so gloriously, as in the Miser's Head; and Ambition makes a Crown sparkle more than the Jewels that adorn it.

No Body can be Eminent without Application; and an ordinary Genius with Application may go farther than a great one without it: For Art is gained by indefatigable Labour.

Never to speak in Superlatives, is the Sign of a Wise Man; for that Manner of speaking always wounds either Truth or Prudence. Immoderate Commendations are so many Prostitutions of Reputation, in that they discover the Weakness of the Understanding, and the Bad Judgment of him that speaks.

Never fear Want; the same Providence which took Care of you before you came into the World, will never be wanting to you now you are in it. It is but little that we need, and it will not be long before we shall be freed from all Manner of Want.

Necessity

Necessity is the Mother of Invention; and Encouragement the Nurse of it: What is brought forth by the one, should be propagated by the other.

No Man ought to take Things upon Trust, nor flatter himself that he knows more than he does; the one discovers an extraordinary Weakness of Mind, and the other a ridiculous Conceitedness.

Nothing renders an illiterate Man more ridiculous, than to affect hard Words: He that speaks Words he does not understand, will soon discover himself to be a Coxcomb.

Never grieve too much for the Loss of that which you could not keep, nor can possibly regain.

No Faith is to be expected from him that will take Bribes; for the more he gets, the more his Desires are enlarged; and he will not refuse the next Bribe, though it clash with the Interest of the former.

Nerva restored *Rome* to its Splendor, which had been corrupted by his Predecessor *Domitian*: So much more firmly is an Empire supported by the Mildness of one good Prince, than by the Violence of Tyrants.

V E R S E.

None lives in this tumultuous State of Things,
Where ev'ry Morning some new Trouble brings,
But bold Inquietude will break his Rest,
And gloomy Thoughts disturb his Anxious Breast.
Angelick Forms, and happy Spirits are
Above the Malice of Perplexing Care:
But that's a Blessing too sublime, too high
For those who bend beneath Mortality.

No just, or temp'rate Thought can tell us why
We should Death fear, or grieve for them that Die;
The Time we leave behind, is ours no more,
Nor our Concern, than Time that was before.
'Twere a fond Sight, if those that stay behind
For the same Passage, (waiting for a Wind
To drive them to their Port) should on the Shore
Lamenting stand, for those that went before.

Never

Never pretend to Skill, nor wish to seem
 Deep-learn'd, to court a popular Esteem;
 But if admir'd by Men, you pass for Wise,
 And draw their list'ning Ears, and gazing Eyes;
 Rather mistrust, and doubt yourself from thence:
 They're often fond of Folly more than Sense.

No Bounds th' Almighty's Glory can restrain,
 Nor Time's Dimensions terminate his Reign:
 At his Reproof convulsive Nature shakes,
 And shiv'ring Earth from its Foundation quakes:
 His awful Touch the solid Mountains rends;
 And curling Smoke in pitchy Clouds ascends.

Nature is ever various in her Frame,
 Each has a different Will, and few the same:
 The greedy Merchants, led by Lucre, run
 To the parch'd *Indies*, and the Rising-Sun:
 While others Safe at Home had rather keep,
 Indulge their Sloth, and batten with their Sleep.

No Art without a Genius will prevail,
 And Parts without the Help of Art will fail;
 But both Ingredients jointly must unite
 To make the happy Character compleat.

None, none descends into himself to find
 The secret Imperfections of his Mind:
 But every one is Eagle-Ey'd to see
 Another's Faults, and his Deformity.

Not sharp Revenge, nor Tyrants Rage can find
 A fiercer Torment than a Guilty Mind,
 Which Day and Night does dreadfully accuse;
 Condemns the Wretch, and still the Charge renews.

No State or Age of Human Life can be
 From the Insults of bold Affliction free.

No Minutes surely bring us more Content
Than those, in pleasing, useful Studies, spent.

No Part of Life from Toils of Care is free,
No Change in Age, no Difference in Degree.

Next to the Pow'r of making Tempests cease,
Is, in a Storm, to learn to be at Peace.

None more pragmatical in State appear
Than they whose Judgments in their Pockets are.

Single Lines.

Nothing is more Destructive than a depraved Judgment.
No greater Torment than an Envious Spirit.

Nothing from without us can make us Happy.

Not he that has little, but he that desires much, is poor.

Never expect Excellency from a vain-glorious Boaster.

No Man is Master of himself, that is a Slave to his Lust.

Nothing is so Beautiful, but what may have some Blemish.

Never wish for Things that cannot be attained.

No Caution can secure us against an Evil Tongue.

Not to grow Better, is commonly to grow Worse.

Nothing is Commendable that is Dishonest.

Needful Silence never did any Man Harm.

No Riches are comparable to a Contented Mind.

Nothing is more Intolerable than Proud Ignorance.

Nothing is so Secret, but Time and Truth will Reveal it.

Never Insult nor Prey on another's Misery.

None have less Praise than they that hunt most after it.

Nothing is more contagious than an Ill Example.

No Torments are so great, but Patience may vanquish.

None pretend to hate an Injury more than he who offers it.

No Monument is comparable to virtuous & heroick Actions.

None can escape the Rod of an Almighty God.

Neither too Silent be, nor yet in Speech too free.

None lack to be accounted more than a Beggar mounted.

Nature is too hard for any Watch or Guard.

Nature will find a Grave for those no Tomb who have.

S C R I P T U R E.

NOW exhort young Men to be sober-minded.

Now the Grace of God teaches to deny worldly Lusts.

No Man hath seen God at any Time.

Now the Wisdom that is from above, is first pure.

Proverbial Sentences.

NOne are Fools always ; but every one sometimes.

No Day passeth without some Grief.

No Sweet without some Sweat : Without Pains no Gains.

Neither praise nor dispraise yourself ; your Actions serve.

None should covet what cannot possibly be had.

Latin Sentences.

NAM deteriores omnes sumus licentiâ.

Non ignara mali miseris succurrere disco.

Nec regna socium ferre, nec tedæ sciunt.

Non peccant oculi, si animus oculis imperet.

Nil turpius, quam vivere insipiens senex.

Nimiùm altercando veritas amittitur.



O

O

OBserve the various Actions and Tempers of Men, and pass by Human Infirmities with a generous Greatness. Criticise upon nothing more than your own Actions ; and you'll see Reason enough to pardon the Weakness of others.

Our Present Time ought to be managed with a judicious Care ; since we cannot secure a Moment to come, nor recal the least Part of one that is past.

Opportunities neglected, may not only debar us of many Great and Noble Advantages ; but may create many Melancholy Reflections and Anxious Thoughts ; since they do not often happen, and when past, are irrecoverable.

One promising Chance of a treacherous Die flatters an improvident Gamester with his own Hands to throw away his Wealth to Another.

One

One of the Fathers says, That there is but this Difference betwixt the Death of Old Men and of Young Men; That Old Men go to Death, but Death goes to Young Men.

Our Passions may be compared to Lawyers wrangling at the Bar; and Discretion to the Lord-Keeper, who moderates them.

One of *Augustus's* Soldiers bragging of a Scar in his Forehead, was asked, if he did not get it by looking back when he Flew?

One Reason why many Men want their Desires, is, because their Desires want Reason. He may do what he will, that will do but what he may.

One asking *Gundamor*, how old a certain Person was? he answered, He was in Health: Another, how rich he was? he said, he was out of Debt.

Oppose Villany with your utmost Vigour; where Courage is required, Modesty is but a weak and treacherous Virtue.

Our Minds are capable of great Things; and we hurt them, by accustoming them to little ones.

Our Superfluities are the Poors Right; and God having assigned them as theirs, we Rob them when we do not let them have them.

Our Interest and Inclinations have a strange Power of Deceiving us: A strong Affection, or a Dislike is apt to represent Matters in a different Light, and to alter the moral Appearances of Things.

Our Minds are over-proportioned to the Advantages of Life, which will not hold out to the Length of Desire: And since they are not big enough to Satisfy, they should be too little to Dissatisfy us.

One ought always to side with Reason and Duty; so that neither Vulgar Passion, nor Tyrannical Violence may be able to make one abandon them. The Crafty often stand neuter; and by a plausible and metaphysical Subtilty endeavour to reconcile their Consciences to their Passions with Reasons of State. But an Upright Man looks upon that Way of Trimming as a Kind of Treason, thinking it more Honour to be *Good* than to be *Great*.

Of all Injustice, that is the Greatest, which imposes on us under the Specious Shew of *Kindness* and *Good Meaning*.

Of all Associations, there is none so Firm and Noble, as when Virtuous Men are link'd together by a Correspondence of Manners, and Freedom of Conversation.

Octavius Cæsar hearing that *Alexander*, after he had subdued *Asia*, was in Perplexity how to employ himself afterwards, wondred that he thought it a more difficult Labour to Govern an Empire, than to Conquer it.

Ovid, the famous Poet, when Persons found fault with any of his Verses, was used to say, That a Mole in a fair Face was rather an Addition to, than a Lessening of its Beauty.

One Reason why Heaven does not make Rich Men happy, may be, because they think themselves happy here without Heaven.

One asking *Antisthenes*, What Fruit he gained by his Studies? he answered, *He had learnt to live and converse with himself*.

V E R S E.

OF Honour Men at first, like Women, nice,
Raife Maiden Scruples at unpractis'd Vice.
Their modest Nature curbs the struggling Flame,
And stifles, what they wish to act, with Shame.
But once this Fence thrown down, when they perceive
That they may taste Forbidden Fruit, and Live,
They stop not here their Course; but safely in,
Grow Strong, Luxuriant, and are bold in Sin.

One World suffic'd not *Alexander's* Mind;
Coop'd up he seem'd, in Earth and Seas confin'd,
And struggling, stretch'd his restless Limbs about
The Narrow Globe, to find a Passage out:
Yet enter'd in the Brick-built Town, he try'd
The Tomb, and found the streight Dimensions wide.
Death only this mysterious Truth unfolds:
The mighty Soul, how small a Body holds.

Of

Of all the Race of Animals, alone
 The Bees have common Cities of their own,
 And common Sons ; beneath one Law they live,
 And with one common Stock their Traffick drive ;
 Each has a certain Home, a sev'ral Stall,
 All is the State's ; the State provides for all :
 Mindful of coming Cold, they share the Pain,
 And hoard, for Winter's Use, the Summer Gain.

Oh ! happy, if he knew his happy State,
 The Swain, who, free from Business and Debate,
 Receives his easy Food from Nature's Hand,
 And just Returns of cultivated Land.
 No Palace with a Lofty Gate he wants
 T'admit the Tides of early Visitants,
 With eager Eyes devouring, as they pass,
 The breathing Figures of *Corinthian Brass*.

Oh ! to what Heav'nly Pitch that Soul aspires,
 That craves no more than Nature's Need requires,
 But studies to be sober, wise, and good,
 Content with mod'rate Fortune, and mean Food ;
 Who envies no Man's Honour or Estate,
 Nor yet despises those crush'd down by Fate.

On God's great Bounty we dependent live,
 And from his Providence our Meat receive :
 His open Hands profusely scatter Food,
 Which pleas'd we gather, and are pleas'd with Good :
 But when his Hand is shut, we Creatures mourn,
 Till his withdrawn Beneficence return.

Our Yesterday's Treasure now is gone,
 And still a new Tomorrow does come on ;
 We by To-morrow draw up all our Store,
 Till the exhausted Well can yield no more.

Of all the Virtues Justice is the best,
 Valour without it is a common Pest.
 Pirates and Thieves, too oft with Courage grac'd,
 Shew us how ill that Virtue may be paid.

Oh ! Heavens, grant me that my Means may lie
Too low for Envy, for Contempt too high.

Others good Turns to thee be sure to tell;
But nothing say, when thou thyself dost well.

Observe in your Discourse the Bounds of Reason:
For Sense proves Nonsense, spoken out of Season.

On Providence all Accidents depend
For their Beginning, Progress, and their End.

Of truly Valiant he deserves the Name,
Who not by Words, but Deeds acquires the same.

Of Pride in thy Prosperity beware;
Vicissitudes of Fortune constant are.

Our Shoes and Fortune sure are much Ally'd:
We Limp in streight, and Tumble in the wide.

Our Reformation never can prevail,
While *Precepts* govern, and *Examples* fail.

Single Lines.

ORder and Regularity preserve what Disorder destroys.
Of all Poverty, that of the Mind is most deplorable.
Our Religion dies as soon as our Faith leaves us.
Of all Worldly Enjoyments, Money bears the Bell.
One bad Companion may ruin many good Men.
Our good Name ought to be more dear to us than Life.
One Fault cannot justify the Commission of another:
One Vice is more expensive than Ten Virtues.
Obedience of the Good proceeds more from Love than Fear.
Our Comforts here are neither full nor permanent.
Of all Things, Death should never be forgot.
Of all Prodigality, that of Time is the worst.
Our Life here is but a Journey to the next World.

O P 83

Occasions past are sought in vain: But sometimes wheel about again.
O! Wretch, that knowest nought, Yet scornest to be taught.

S C R I P T U R E.

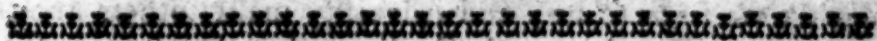
OUT of the Abundance of the Heart the Mouth speaketh.
Oh! remember not the Sins of my Youth.
O Lord, so direct my Ways that I may keep thy Statutes.
Only by Pride cometh Contention.
Offer the Sacrifice of Righteousness unto the Lord.
O magnify the Lord with me, and let us exalt his Name.
Open Rebuke is better than Secret Hatred.

Proverbial Sentences.

ON a Good Bargain think twice.
One Ounce of Discretion is worth a Pound of Wit.
Once well done is Twice done.
One Scabby Sheep infects the whole Flock.
One Year a Nurse, and Seven Years the worse.

Latin Sentences.

OMnes sibi malunt melius esse, quam alteri.
Otia si tollas, periére Cupidinis arcus.
Omne solum forti patria est, ut piscibus æquor.
O quam miserum est nescire mori!
Obedientia felicitatis mater.
Omnia prius verbis experiri, quam armis sapientem decet.
Omne tulit punctum, qui miscuit utile dulci.



P

P

PRide hides our Faults from ourselves, and magnifies them to others. It will make a Man dictate to his Superiors, of whom he ought to learn; and rather than not appear Wise, choose to continue Ignorant.

Philip of Macedon receiving a Fall on the *Palæstra*, and looking when he got up on the Impression his Body made, said, Good God! Is it possible that we, to whom Nature has given a Being of so narrow an Extent, should covet to be Masters of the whole World?

G 2

Policy

Policy and Religion, as they do well together, so they do as ill asunder : The one being too cunning to be good, the other too simple to be safe.

Provide yourself not only with Defensive, but Offensive Weapons : The first you may use on all Occasions ; but the latter only in Cases of Necessity.

Pretend not that the Incumbrances of Human Affairs make you neglect the Duties of Religion ; so transcendently Glorious are the Things of another Life, compared with our Momentary Enjoyments, that whoever makes such Pretensions, shews the Greatness of his Covetousness, and the Weakness of his Faith.

Penurious Men seldom want Excuses when the Necessities of the Poor demand their Charity : As those Men shew a great Insensibility of another's Misery, so they make an ungrateful Return to their Great Benefactor for the many good Things they are possess'd of.

Persons suddenly advanced to great Preferment, ought to examine how much they deserve that Honour. It is generally the Misfortune of Corrupt Nature to impute that to their own Merit, for which they ought to thank the Providence of God.

Prosperity is so unhappy a Thing to some Men, that they never come to the Knowledge of themselves till Adversity teaches it them.

Prosperity so hurtful is to some,

That they ne'er know themselves till Troubles come.

Prosperity makes us known to others, whether we are what we seem to be ; and Adversity makes others known to us, whether they are in Reality, what they seem in Profession.

Providence is pleased to see Noble Souls struggling with Difficulties ; and often defers their Reward till it grows greater by Delay.

Patient enduring a Necessary Evil, is next to a Voluntary Martyrdom : For Adversity overcome, is the highest Glory ; and willingly undergone, is the greatest Virtue : Sufferings are the Trial of a Gallant Spirit.

Put forth all your Strength in Honouring of God, and doing his Commandments : For that Time shall end in a blessed

blest Eternity, that is prudently and zealously spent in God's Service.

Punishments are as natural Effects of Sin, as Smoke is of Fire; and we must put out the one in order to prevent the other.

Prosperity but discovers Vice, and Adversity Virtue; the Former was the Blessing of the *Old*, the Latter of the *New Testament*.

Prudence is a Christian, as well as a Moral Virtue: Without it Devotion degenerates into Superstition, Liberality into Profuseness, and Zeal is a pious Frenzy.

Pythagoras caused to be writ on his School, *He who knows not what he ought, is a Brute. He who knows no more than he has need of, is a Man: and he that knows all that may be known, is a God among Men.*

Porcia the Daughter of *Cato* being asked when she would marry, answered, When I find a Man that seeks *Me* more than *Mine*.

Prefer a greater Concern of your Neighbour's to a slight one of your own; but if they are equally circumstanced, you are at liberty to serve yourself first.

Plato said, That the certain Way to be truly Rich, is, not to be solicitous so much to encrease a Fortune, as to give Limits to our own Desires: For whosoever is grasping at more, confesses he is still in Want.

Providence generally mingles such a Quantity of Bitter with the Sweets of Prosperity, as not to suffer us to believe ourselves Independent, lest we forget ourselves and our Great Benefactor.

Phocion the *Athenian*, who was a very Just and a very Poor Man, when a great Sum of Money was offered him, and he was advised to take it for his Childrens sake, No, said he, If they are unlike me, this Money will contribute to their Luxury; but if they are like their Father, this little Spot of Land will maintain them.

Plutarch was of such high Esteem for his Excellent Writings, that a Learned Father being asked the Question, If all Books were to be thrown into the Sea, which he would throw in last, replied, *Plutarch*.

Pardon is a glorious Kind of Revenge: *Cicero* did

more commend *Cæsar* for Pardoning *Martellus*, than for the Victory obtained over his Enemies.

Pride in a Beauty, is like a Flaw in a Diamond; it lessens the Value, and spoils its Lustre, and is seldom cured.

Prosperity is not without its Troubles; nor Adversity without its Comforts.

Prefer solid Sense to Wit; never study to be Diver-ting, without being Useful; commend nothing so much as strict Virtue; let no Jest intrude upon good Manners; nor say any Thing that may offend a Chaste Ear.

V E R S E.

PRinces, and Potentates in Dust are laid,
 Who grand Affairs, and mighty Nations sway'd;
 And he, of Old, who levell'd the vast Main,
 And brought his Army o'er the Purple Plain,
 Taught fawning Waves beneath his Feet to Creep,
 Insulting o'er the Murmurs of the Deep,
 Now Conquer'd, fills vast Musters of the Dead;
 Those Thunder-Bolts of War, proud *Carthage's* Dread,
 The *Scipio's*, gave their Bones up to the Graves,
 Their Obsequies no better than their Slaves.
 And those who Arts, and Sciences first found;
 And who *Parnassus'* forked Turrets Crown'd,
 'Mongst whom once *Homer* did the Scepter Sway,
 All these in quiet Slumbers lie in Clay.

Perhaps, deceiv'd by Lust-supplying Wealth,
 New enjoy'd Pleasures, and a present Health,
 We fear to lose, what a small Time must waste;
 Till Life itself grows the Disease at last:
 Begging for Life, we beg for more Delay,
 And to be long a Dying, only Pray.

Pray for Things Lawful, don't that Bound exceed;
 For God, before you Ask, knows what you need.
 But Silence in the Soul doth he abhor,
 Mercies are Small, if not worth Asking for.

Purchasing

Purchasing Riches with our Time and Care,
We lose our Freedom in a gilded Snare;
And having all, all to ourselves refuse,
Oppress'd with Blessings, which we fear to use.

Patterns of Labour we shall never want,
While we behold the small, but painful Ant.

Premeditate your Speeches; Words once flown
Are in the Hearers Power, not your own.

Providence wisely hath it so ordain'd,
That all by all can never be obtain'd.

Presence of Mind, and Courage in Distress,
Are more than Armies to procure Success.

Single Lines.

Power is but the Beauty, and the Pomp of Trouble.
Policy often effects, what Strength cannot perform.
Pursue useful and profitable Studies.
Prefer a small Certainty before a great Uncertainty.
Peace and Quietness are Blessings of the first Magnitude.
Prayer disposes us to a Divine and Heavenly Temper.
Pride, like a wild Horse, overthrows its Rider.
Poverty is a Temptation to Corruption; Riches to Oppression.
Passion is a bad Counsellor, and as ill a Speaker.
Past Pleasures pave the Way to future Repentance.
Providence consults our Wants, not Wantonness.
Prosperity is not always the Attendant of Virtue.
Pry not into the Secret Affairs of others.
Punishment defer'd commonly falls the heavier.
Prosperity gains Friends, and Adversity tries them.
Put not that off too late, that cannot be done too soon.
Pain wastes the Body, as Pleasures do the Understanding.

Prudent Projections, prevent Insurrections.
Perplexing Cares, bring on Grey-Hairs.
Poets give Virtue's Name, a never dying Fame.
Prosperity makes *Friends abound*; in Misery *but few are found*.

S C R I P T U R E.

PUT away from thee a froward Mouth & perverse Lips.
 Poverty & Shame attend those that refuse Instruction.
 Pride goes before *Destruction*, & a haughty Spirit before a *Fall*.
 Praise the Lord, for he is good and gracious.
 Precious in the Sight of the Lord is the Death of his Saints.
 Pray for the Peace of *Jerusalem* all that Love her.
 Profess not the Knowledge that thou hast not.

Proverbial Sentences.

PAin is forgotten when Gain follows.
 Pride goes before, and Shame follows after.
 Patience with Poverty, is all a Poor Man's Remedy.

Latin Sentences.

PRæcipuum jam inde à teneris impende laborem.
Pluris est oculatus testis unus, quàm auriti decem.
Pauper enim non est, cui rerum suppetit usus.
Percunctatorem fugito, nam garrulus idem est.
Principiis obsta, serò medicina paratur.
Puras Deus, non plenas, adspicit manus.



QUANTITY is generally valued by the Ignorant, and the
 Covetous; the first is debarred from tasting an Ex-
 cellence, and the other by endeavouring to Gain much,
 Discerns but little: It is only a Person of a generous
 Temper, and penetrating Judgment that has Regard to
 Quality.

Quintilian, an accurate Judge of Men, was pleased
 with Boys, who wept when their School-Fellows out-did
 them; for the Sense of Disgrace would make them Emu-
 lous, and Emulation would make them Scholars.

Quintilian was so fine an Orator and School-Master,
 that he received his Pay out of the Publick Treasury:
 Learning and Industry cannot be Poor, being always ne-
 cessary in a Commonwealth; and the Encouragement
 of them is a Prince's greatest Honour.

V E R S E.

V E R S E.

Quickly lay hold of Time, while in your Pow'r ;
 Be careful well to Husband ev'ry Hour.
 For Time shall come, when you shall sore Lament
 Th' unhappy Minutes, which you have Mispent :
 Despair of Nothing which you would attain ;
 Unwary'd Diligence your Point will gain.

Quick Time, on Months and Years its Children feeds,
 And kills with Motion, what its Motion breeds ;
 Hours waste their Days, the Days their Months consume,
 And the rapacious Months their Years entomb :
 Thus Years, Months, Days, and Minutes, keep their Round,
 Till all in vast Eternity are drown'd.

Quick Light'ning flies, when heavy Clouds rush on,
 And strike as Steel on Flint, or Stone on Stone ;
 For then small Sparks appear, and scatter'd Light
 Breaks swiftly forth, and Wakes the sleeping Night ;
 The Night amaz'd, begins to haste away,
 As if those Fires were Beams of coming Day.

Query was made, what did *Jehovah* do
 Before the World its first Foundation knew ?
 The Answer was, He made a *Hell* for such
 As were too Curious, and would know too much.

Quietness love ; hate all Debate or Strife ;
 Your Mind inform, and well reform your Life.

Single Lines.

Quench not your Desires, when they tend to Good.
 Quietness carries its Rewards along with it.
 Quarrels are easily Begun, but difficultly Ended.
 Quietness is secure, but Rashness is dangerous,
 Questions of Moment require deliberate Answers.
 Quarrellsome Persons are mischievous Companions.
 Quantity is not so considerable as Quality.
 Question not the Truth of what God has Revealed.

S C R I P.

S C R I P T U R E.

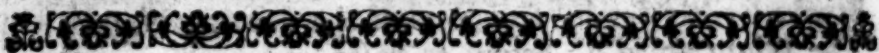
QUench not the Spirit ; Pray without ceasing.
 Questions foolish and unlearned avoid.

Proverbial Sentences.

QUick at Meat, quick at Work.
 Quantity without Quality is worth nothing.
 Quick Promisers, are slow Performers.

Latin Sentences.

QUoniam id fieri, quod vis, non potest, velis id quod possis.
 Quod cavere possis, Stultum est admittere.
 Quem ferret, qui Parentem non ferret suum ?
 Quo fata trahunt, retrahuntque, sequamur.
 Quicquid erit, superanda omnis Fortuna ferendo est.
 Quid non Mortalia Pectora cogis, Auri Sacra Fames ?
 Quo semel est imbuta recens servabit odorem Testa diu.
 Qualem commendes etiam atque etiam inspice.



REputation is to be preserved with all the Care imaginable ; yet we must not neglect a known Duty to uphold it ; for that were to Change solid Gold, for burnished Brass.

Rebuke your Servant without Passion, with soft Words and strong Arguments, lest he see a Fault in you, while you are reproving one in him : If he is Ingenuous, this may Reform him ; if not, he is Stupid, and so not fit for your Service.

Recreation after Business is allowable ; but he that follows his Recreation instead of his Business, shall in a little Time have no Business to follow.

Richard II. never appeared more worthy of a Kingdom, than when he was Deposed, for being Unworthy of it : And had not his Life been taken from him, he had never complained that Fortune had done him Wrong.

Religion receiv'd from Authority, not Conviction, makes the Professor a Finger-watch to be moved forward or backward, as may best serve his Turn. Rather

Rather run, than be drawn, into Goodness; but neither run, nor be drawn into Sin: Be not persuaded by any means to be Evil, but be Good without any Persuasion.

Reputation is like Fire, when once you have kindled it, you may easily preserve it; but if once you extinguish it, you will not easily kindle it again; and if you should, it may Burn a little, but it will never Blaze.

Remember that you Sleep not without a Recollection of the Actions of every Day, that what is Bad, may be the Matter of Godly Sorrow; and what is Good of hearty Thanksgiving.

Religion is the most Chearful Thing in the World, and forbids us Nothing but what corrupts the Purity of our Minds, and breaks the Force and Vigour of them.

Rectitude of Will is a greater Ornament and Perfection, than Brightness of Understanding; and to be Divinely Good, is more Valuable than any Human Knowledge.

Retirement, which is a Prison and a Punishment to the Fool and the Sinner, is a Paradise to the Wise and the Good.

Religious Musick should not be light and trivial, but grave, solemn, and seraphick, fit for a Martyr to play, and an Angel to hear; this may transport us with the Beauty of Holiness, and raise us above the Satisfaction of Life, and make us Ambitious of the Glories of Heaven.

V E R S E.

R Reason refin'd, and to Perfection brought
By wise Philosophy, and serious Thought,
Supports the Soul beneath the pond'rous Weight
Of angry Stars and impropitious Fate:
Then is the Time she should exert her Power,
And make us Practise what she Taught before.
Why are so many mighty Volumes read,
Those learned Labours of the famous Dead,
But to prepare the Mind for its Defence
By sage Results, and well-disputed Sense?

That when the Storm of Misery appears
 With all its real, or fantastick Fears,
 We either may the threatening Danger fly;
 Or stem the Tide, before it swells too high.

Relate, my Friend, from whence hadst thou the Skill,
 So nicely to distinguish Good from Ill?
 When to be Bountiful, and when to spare,
 But never Craving, or oppress'd with Care?
 The Baits of Gifts, and Money to despise,
 And look on Wealth with undesiring Eyes?
 When thou canst truly call these Virtues Thine,
 Be Wise, and free by Heav'n's Consent and Mine!

Restore to God his Due in Tythe, and Time;
 A Tythe purloin'd, Cankers the whole Estate.
Sundays observe, think when the Bells do chime,
 'Tis Angels Musick; therefore come not late.
 God then deals Blessings; if a King did so,
 Who would not Haste, nay give, to see the Show?

Remember Death, think every Day your last,
 Lament all Vanities, and Follies past.

Rich Men are not too Rich, whom Pride ne'er swells;
 Nor Poor Men Poor enough, in whom Pride dwells.

Rare is the Man, whose Life becomes a Scene,
 To shew the guilty World, the Golden Mean.

Read what is pure, shun Sloth, but Pray and Fast,
 If you your Body would keep Pure and Chaste.

Reckon your Children with those pleasing Joys,
 That one Hour gives, another Hour destroys.

Single Lines.

Riches and Care are inseparable Companions.
 Riches gain'd by Craft, are often lost with Shame.
 Religion

Religion conduces to the good Government of the World.
 Repentance is not a single Act, but a Habit of Virtue.
 Resolution is the Spring of Voluntary Actions.
 Religion is best understood when most practis'd.
 Riches are hard to gain, but more hard to keep.
 Repentance is the Companion of sinful Pleasure.
 Revenge not Injuries, but forgive them.
 Reality is now become a great Rarity.
 Recreation should be used with Reason and in Time.
 Rejoice to find the Truth, and manfully maintain it.
 Restraint from Ill is Freedom to a Wise Man.
 Rather mistrust too soon, than be deceived too late.
 Religion and Reason are Guides to Happiness.
 Revenge is a Pleasure only to a mean Spirit.
 Riches do not ease Mens Minds, nor lessen their Cares.
 Repentance is the Physick of the Soul.
 Rich Men depend on the Poor, as well as the Poor on them.

SCRIPTURE.

Remember thy Creator in the Days of thy Youth.
 Riches profit not in the Day of Wrath.
 Righteousness keeps him who is upright in the Way.
 Remember not the Sins of my Youth.
 Rob not the Poor, nor oppress the Afflicted.
 Remove far from me Vanity and Lies.
 Rest in the Lord, and wait patiently for him..
 Restore unto me the Joy of thy Salvation.
 Reject not the Supplication of the Afflicted.

Proverbial Sentences.

Ride softly, that you may come home the sooner.
 Rely not on another for what you can do yourself.

Latin Sentences.

Ridiculum est nocentis odio perdere innocentiam.
 Repente divas nemo factus est bonus.
 Res inquieta est in seipsam infelicitas.
 Res est solliciti plena timoris amor.
 Regis ad exemplum totus componitur orbis.
 Regem decet præferre Patriam Liberis.

Some

SOME Persons are of so unhappy a Constitution, that sudden Changes of Weather affect the Brain; and they rise and fall with the Mercury in the Weather-Glass; and can scarcely speak Sense, unless the Sun shines out.

Sometimes a Consciousness of Worth, a Nobleness and Elevation of Mind, joined with a Fineness of Constitution, gives Lustre and Dignity to the Aspect, and makes the Soul as it were shine through the Body.

Some Men are Born with such becoming Deportment and graceful Appearance, one would think that Nature had designed them for the Elder Brothers of Mankind. A Spirit of Dominion exerts itself in them; even in the most common Actions all obey them, because in every Thing they seem to excel every Body else.

Silence is the Sanctuary of Prudence, and was never ranked with Folly. A Resolution discovered, seldom meets with due Esteem. He who declares himself, is obnoxious to Censure; and if he succeeds not, he is doubly blamed.

Shun the least Appearance of Sin. For sometimes Indifferent Things are fatal in their Consequences, and strike us at the Rebound. He who will not keep his Distance from the Gulf, may be drawn in by the Eddy.

Scipio, was a rare Example of Temperance. When a Fair Woman was brought Prisoner to him, *Were I but a private Man*, said he, *I could willingly accept of this Beautiful Present; but being a General, I cannot.*

Salon made a Law, that those Parents should not be relieved in their Old Age by their Children, who did not take care to give them a Virtuous Education.

Some in their Discourse are so scandalously obscene, as to repeat their Debaucheries with such Warmth of Pleasure and Delight; as makes it hard to determine whether there is more Guilt in the Fact they have committed, or their nauseous Relation of it.

Sir H. Wooton accounted it a Man's utmost Happiness to be at leisure to do good.

So far as we fall short of true Holiness, we fall short of true Happiness; for they are inseparable.

Since a Rich Man cannot live without a Dependence on the Help and Service of the Poor; he has little Reason to be proud of his large Possessions.

Slothful Persons are commonly conceited, and their Conceit is the natural Issue of their Ignorance; their Indisposition to Labour not suffering them to consider the Nature of Things where any Difficulty arises: and therefore they are content with a superficial Glance.

Sense of Shame is a very strong Restraint to keep Men from Sin. He who by a Vicious Course of Life has worn out that Sense, has nothing left but Fear to deter him from the most barbarous Acts of Villany.

Shame, Disgrace, Disease, Disappointment, and Self-condemning Reflections, are the common Punishments of Sloth. But Success and Riches generally attend Diligence.

So desire the Things of this World, as that you may be the better for enjoying them; and so employ them, as you may give a good Account how you have used them.

Sloth is an Argument of a degenerate and mean Mind, which is content to grovel in a despicable State; and aims at nothing that is great: It disposes a Man to live precariously and ungratefully on the publick Stock, as a Burthen of the Earth, and an insignificant Cypher among Men.

Sin is not less dangerous because Men are hardened in it; nor Religion less excellent, because Vicious Men despise it.

Socrates being told, that the Oracle at *Delphos* had declared him the wisest Man in *Greece*, said, That there was nothing in him to Verify what the Oracle had declared, but this, that All that he knew, was, that he knew nothing; when others who were not wise, reckoned themselves to be so.

Stephen, King of *England*, had one special Virtue in him, that he was not tainted with any known Vice. He was besides of an excellent Temper for a Soldier: For he never

ver killed any Enemy in cold Blood, as *Anthony* did *Cicero*; nor any Friend in hot Blood, as *Alexander* did *Clitus*.

Since Mens Opinions are as various as their Faces, it is no Wonder that some discommend those Performances which others approve.

So long as there are bad Men in the World, there will be Villany in it: And he that is resolved to fret himself for what he sees amiss, shall never have a quiet Hour while he lives.

Sir Thomas Moor advised his Children to take Virtue for their Meat, and Play for their Sauce.

Saving Knowledge is the Perfection of Knowledge; and to be wise to Salvation, is consummate Wisdom.

Some Things are good which are not pleasant; and other Things are pleasant which are not good; but to live in Peace, is both good and pleasant.

Some chuse to bury their Talents, rather than be at the Trouble to employ them.

St Augustine says, that though God can be merciful without our Merits, because he is good; yet he cannot condemn us without our Demerits; because he is just.

Some Mens Parts are so eminently conspicuous, that their very Names are a Panegyrick, and leave Verbal Praises without a Sound.

Socrates said of his Enemies, they might kill him, but they could not hurt him.

Shun Multiplicity of Business, and Excess of Employment: For too great an Application to Temporal Affairs robs Men both of Time and Inclination to Spiritual Things.

Self-Denial is the most Exalted Pleasure; and the Conquest of Evil Habits is the most Glorious Triumph.

Some people indulge themselves in their Superfluities, till they come to want the common Necessaries of Life.

Sins of Infirmary are like Caterpillars which devour the Growth and Verdure of Grace; but presumptuous Sins are like those Worms which gnaw the very Root of it.

Since Advancement is so dangerous, take heed of being too ambitious, and think yourself high enough, if you can but stand upright.

VERSE.

V E R S E.

SHame on besotted Man, whose baffled Mind
 Is to all Dangers, but the present, blind ;
 Whose Thoughts are all employ'd on Mischiefs near,
 But Ills remote they ne'er foresee or fear.
 The Soldier is prepar'd before th' Alarm,
 The Signal giv'n, 'twou'd be too late to Arm.
 The Pilot's Foresight waits each dismal Blast,
 And loses no Advantage by his Haste.
 The lab'ring Ant in Summer stores at home
 Provision, 'ere Old Age and Winter come.
 But oh ! What means Man's stupid Negligence,
 Who of the Future has so little Sense ?

Shou'd the whole Art of growing Numbers stand,
 Stars, Thoughts, Leaves, Emmets, Minutes, Drops, and Sand,
 All Matter, Water, Earth, Fire, Air, and all
 Past, present, future, into Atoms fall ;
 And all Mankind that was, is, is to come,
 Angels, all Creatures, join to count the Sum,
 And count from the Creation, to the Doom.
 Ages, Worlds, Thousands, Myriads Millionize,
 Fatigue Conception, 'twill not all comprize
 Thee, O Eternity ! Then, Friend, be wise.

Such is the gloomy State of Mortals here,
 We know not what to wish, or what to fear.
 What then remains ? Are we depriv'd of Will ?
 Must we not wish, for fear of wishing ill ?
 Receive my Counsel, and securely move,
 Entrust thy Fortune to the Pow'rs above ;
 Leave them to manage for thee, and to grant
 What their unerring Wisdom sees thee want.

Since the First Man by Disobedience fell
 An easy Conquest to the Pow'rs of Hell,
 There's none in any State of Life can be
 From the Insult of bold Affliction free.

If a short Respite gives us some Relief,
And interrupts the Series of our Grief,
So quick the Pangs of Misery return,
We joy by Minutes, but by Years we mourn.

Sighs for departed Friends, are fruitless Things ;
To them no Help, to us no Comfort brings.
Ashes and Sackcloth, Cries and rending Clothes
Our Folly, more than our Affection, shows.
But if you will like Men and Christians grieve,
When others die, be thankful You're alive.

Severe Decrees may keep our Tongues in Awe,
But to our Thoughts what Edicts can give Law ?
Ey'n you yourself to your own Breast shall tell
Your Crimes, and your own Conscience prove your Hell :
For Conscience is the Test of ev'ry Mind :
Seek not yourself without yourself to find.

Some are so Various, that they seem to be
Of the whole Universe th' Epitome ;
Stiff in Opinion, always in the Wrong ;
Are ev'ry Thing by Starts, and nothing long ;
And in the Course of two revolving Moons,
Are Fidlers, Chymists, Statesmen and Buffoons.

Such is the Mode of these censorious Days,
The Art is lost of knowing how to praise :
Yet whatsoe'er is by vain Criticks taught,
Praising is harder much, than finding fault :
In homely Pieces, ev'n the *Dutch* excel :
The *British* only can draw Beauties well.

Sorrow and Joy are ne'er disguis'd by Art,
Our Foreheads shew the Secrets of our Heart.

Sicilian Tyrants never yet cou'd find
A greater Torment than an Envious Mind.

Sin is a Slave to Custom, and will die
Whenever Habit suffers a Decay.

Single

Single Lines.

Silence is the Sanctuary of Prudence.
 Suspect those Things which the Multitude approves.
 Since none enjoy all Blessings, be content with your few.
 Strong Men are overcome by the Policy of the Weak.
 Slothfulness is the Bane and Canker of Ingenuity.
 Sin arises from the Irregularity of our Appetites and Passions.
 Sluggards are the Cause of their own Misfortunes.
 Sow in Prosperity, and you shall reap in Adversity.
 Slight not good Counsel, tho' given by your Inferior.
 Spend your Days well, and you will end them well.
 Sin, like a Disease, is often caught by Infection.
 Security is commonly the Fore-runner of Calamity.
 Self-Love is the greatest Flatterer in the World.
 Success is God's usual Reward of Diligence.
 Saying and doing should be but one Man's Office.
 Safety and Peace compleat the Happiness of a Nation.
 Silence is an Antidote against an envious Tongue.
 Sin goes before, and Shame certainly follows after.
 Self-praisers rob themselves of the Praise they seek.
 Silence is the Prudence of a Fool, as Speech is of the Wise.
 Success does not always attend Desert.
 Sympathy is the Alphabet of Love.

Sorrow is then most true, when least expos'd to View.
 Search not with curious Eyes God's sacred Mysteries.
 Submit to God's Good Will, and you'll be happy still.

S. C R I P T U R E.

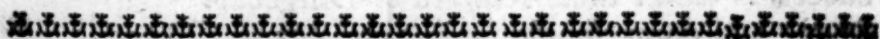
Shew me thy marvellous Loving-kindness, O Lord.
 Shame and Disgrace shall be the Promotion of Fools.
 Set a Watch before my Mouth, that I offend not.
 Serve the Lord with Fear, and rejoice with Trembling.
 Say not thou, I will recompence Evil.
 Strive for the Truth, and the Lord shall fight for thee.
 Separate thyself from thy Enemies.
 Strive not with a Man who has done thee no Wrong.

Proverbial Sentences.

Some dance in a Net, and think no Body sees them.
 Speech is the Picture of the Mind.
 Sell not the Bear's Skin before you have caught him.
 Shew me a Liar, and I'll shew you a Thief.
 Standers-by see more than Gamesters.
 Some fare ill at the greatest Banquet.

Latin Sentences.

Scitum est periculum ex aliis facere, quod tibi ex usu fiet.
Sed fugit interea, fugit irreparabile tempus.
Sincerus est nisi vas, quodcumque infundis acescit.
Scire tuum nihil est, nisi te scire hoc sciat alter.
Secretè amicos admone, lauda palàm.
Stultum est timere, quod vitare non potes.



T

T

THE proud Man and the Cholerick seldom arrive at any Height of Virtue. They are sometimes born to good Natural Parts, but they are rarely known to improve them by Industry. It is the mild and suffering Disposition which does most frequently arrive to Eminence.

There are some, whose Speeches are Witty, but their Carriage Weak; whose Deeds are Incongruities, while their Words are Apophthegms. It is not worth the Name of Wisdom, which can be heard only, and not seen. Good Discourse is but the Reflection, or Shadow of Wisdom; the pure and solid Substance, is good Actions.

The Rich, who exchange their Alms with the Poor for their Blessings, have no Cause to Complain of an ill Bargain: Our Gifts cannot be worth their Prayers. Therefore it is better to give than to receive; because he who receives, has but a worthless Alms; while he who gives, receives an invaluable Blessing.

The Mind of a Man has naturally a Bent to Extravagancy: And we find it is hard to stand against Example and Invitation: And if we push it on, towards what it is already inclining, whither will it run? The

The doing nothing is so near to doing Evil, that the Space between them is scarce discernible.

Themistocles wept at the Consideration that he should die, when he just began to live.

The gravest Book that ever was wrote, may be made Ridiculous, by applying the Sayings of it to a foolish Purpose: For a Jest may be obtruded upon any Thing in the World.

To understand our own Infirmities is the greatest Knowledge; but it is the worst of Follies to be wise in our own Conceit.

The Difficulty of our Salvation is generally an Effect of the Weakness of our Faith.

The Best need Afflictions for the Trial of their Virtue: How can we exercise the Grace of *Contentment*, if all Things succeed well? Or that of *Forgiveness*, if we have no Enemies?

'Tis impossible to have a grateful Sense of God's Goodness, and a solicitous Distrust of it at the same Time.

The Mixture of Good and Evil in good and bad Men, may make it wise and just in God to afflict the Good, and prosper the Bad.

The Mode and Custom of the World is very Engaging and Bewitching; and is the first Thing that Fools learn, and the last that wise Men forsake.

That which is the prevailing Temper of our Souls in this Life until Death, will doubtless be so in the other World.

The true Estimate of Living is not to be taken from Age, but Action: A Man, as he manages himself, may die old at Thirty, and a Child at Fourscore.

The Evils which are naturally incident to Human Life are numerous enough, without being multiplied by those of Choice.

The Multitude is more taken with Appearance than Reality: For the Noise and Glitter of a Pretender shall excite their Attention, and flash upon their Weakness at an irresistible Rate; while the modest understanding Man passes unregarded, and often proves the Object of their Contempt.

The Works of Nature attain to the ordinary Point of their

their Perfection ; and as soon as they come to it they decline as fast : There is a Point of Maturity even in the Fruits of the Mind ; and it is good to know that Point, that we may make the best of it.

It is a Jest in a Miser to pretend to be honest : For to resolve against Poverty, is in effect to forswear Justice and Truth. The Knavery of such People is as indisputable as an Axiom, and ought to be supposed as a *Postulatum* in Business : They are false by a Necessity of Principle, and want nothing but an Occasion to shew it.

The Extrems either of Youth or Age make a Man's Judgment often fail him : For if he thinks too little on Things, he overlooks Truth ; and if too long, he is too much dozed to perceive it : Just as in the Positions of a Picture there is but one Point most proper to shew it in ; the other may misrepresent by too great Distance or Nearness, by being too high or too low.

They who Govern the Ignorant, may be said to lead the *Blind* : But those who Teach them, give them Eyes.

They who presume to defer Amendment must do it from a Want of a Sense of the Evil of Sin, or for the Sake of a present Enjoyment : But let such know, that they who will not mend to day, shall have much more Work to do, and less Ability to perform it to morrow.

Temptation can be no Excuse : For the Devil can neither make us sin against our Will, nor constrain us to be willing.

The Universe is a great Engine consisting of many Parts : To suppose these to stand still, or move irregularly, without a super-intending divine Power, is to suppose an Imperfection in the Author.

Themistocles, when two Gallants sued for his Consent to marry his Daughter, preferred the more honest Man to the more wealthy, with this saying ; *I had rather have a Man without the Money, than Money without the Man.*

The best Way to prevent Disquiets that may arise from a cheated Expectation, is to curb the Weakness of a sudden Admiration.

Titus the Roman Emperor was as famous for Liberality,

ty, as his Father was for Covetousness. He esteemed that Day lost, in which he had done no Good ; and might therefore be justly stiled the Darling of Mankind.

That Man that fears God is the wisest Man ; and he that departs from Evil has the best Understanding.

The Beauty of Providence appears much in the different Talents Men are possess'd of, which render them very Useful in Business, Commerce, and Conversation.

To be always in the Character that distinguishes one Man from another, looks Theatrical ; and to be always in the Severities of Manners, and Haughtiness of Quality, is rather Acting a Part, than what is Natural.

The World is become such a Paradox and Contradiction, that tho' it values Persons for being happy, yet it envies them for appearing so.

True Friendship is the most officious Thing in the World : It will disdain no Office as too mean ; nor decline any as too difficult : Nor will it only take, but seek all Opportunities of doing Good ; and rewards itself with the Delight and Pleasure it takes in such Actions.

To a busy and industrious Man Temptation climbs up together with his Business ; and Sin creeps upon him only by Accidents and Occasions : Whereas to an idle Person they come with open Violence, and with the Impudence of a restless Importunity.

There's a Chastity in Words as well as Actions ; he that sets himself no Bounds to the one, can hardly be reserved in the other.

To be wicked for Company-sake is so detestable, that Men of the most debauched Lives have often declared a better Opinion of such who have declined their Company, than of those who have complied with them.

The most agreeable Society is composed of Men of a communicative Temper, met together for mutual good Will : And the Men of natural, rather than acquired Parts, are often the best Companions.

That Man moves Compassion most forcibly, who bears his Grief with Patience.

That Person has just Cause to suspect the Sincerity of his Virtue, who does not manifest it on proper Occasions, or exert it, when tried by Temptation.

The Language of the Face is very comprehensive, it is the Short-Hand of the Mind, and crouds a great deal in a little Room: For a Man may approve or dislike a Sentence by a Look, as soon as speak a Word.

It is a difficult Matter to preserve Friendship and Agreement among Men in a Case where there are many Competitors, and but one can succeed or enjoy.

There is nothing discovers more the Corruption and Degeneracy of Human Nature, than to be eager to revenge an Injury, and slow to requite a Benefit.

To believe a Business impossible is the only Way to make it so. How many feasible Projects have miscarried by Despondency, and been strangled in the Birth by a cowardly Imagination?

V E R S E.

TOO soft Caresses of a prosp'rous State
 The Pious Fervours of the Soul abate,
 Tempt to luxurious Ease our careless Days,
 And gloomy Vapours on the Spirits raise:
 Thus lull'd into a Sleep, we dozing lie,
 And find our Ruin in Security,
 Unless some borrow comes to our Relief,
 And breaks th' Inchantment by a timely Grief.

Tell me, ye knowing, and discerning Few,
 Where I may find a Friend who's firm and true:
 Who dares stand by me, when in deep Distress,
 And then his Love and Friendship most express:
 Who by a secret Sympathy can share
 My Joy, my Grief, my Misery, my Care;
 He must be prudent, faithful, just and wise,
 Who can to such a Pitch of Friendship rise.

These are thy glorious Works, Parent of Good,
 Almighty! Thine this Universal Frame,
 Thus wondrous Fair! Thyself how wondrous then!
 Speak you who best can tell, ye Sons of Light,
 Angels! For you behold him, and with Songs
 And Choral Symphonies, Day without Night,
 Circle his Throne rejoicing.

The

The *World's* a Scene of *Changes*; and to be
Constant in *Nature* were *Inconstancy*:
 For 'twere to break the *Laws* herself has made;
 Our *Substances* themselves do fleet and fade.
 The most fix'd *Being* still does move and fly,
 Swift as the *Wings* of *Time* 'tis measur'd by.

The happiest *Man* that ever Breath'd on *Earth*,
 With all the *Glories* of *Estate* and *Birth*,
 Had yet some *Anxious* Care, to make him know
 No *Grandeur* was above the *Reach* of *Woe*:
 To be from all *Things*, which disquiet, free,
 Is not consistent with *Humanity*.

To fish for *Secrets* do not thou pretend,
 And if unask'd, at any *Time*, thy *Friend*
 Entrust thee with the *Treasures* of his *Heart*,
 Let not thy *Anger*, *Force* of *Wine*, or *Art*,
 Tempt thee to *Act* a base, dishonest *Part*. }

'Tis not enough to have a *Share* of *Wit*,
 There must be *Judgment* too to manage it;
 For *Fancy's* like a rough but ready *Horse*,
 Whose *Mouth* is govern'd more by *Skill* than *Force*.

Take heed to be without *Mistake* or *Crime*;
 One *Day* may blemish *Years* of well-spent *Time*.
 Your *Days* to come, may ne'er again *Redress*,
 What *Folly* one small *Moment* may express.

The fairest *Virtues* never shine so bright,
 As when thy *Modesty* does shade the *Light*:
 Veils add to *Beauty*; and the more we seem
 To court *Contempt*, the more we gain *Esteem*.

The *Sun* still sets, and leaves the *Earth* to *Night*,
 Still sets in *Waves* that it may rise more *Bright*.
 The same *Advantage* great *Repentance* shares,
 To rise like *Phæbus* from a *Sea* of *Tears*.

To tell thy *Mis'ry* will no *Comfort* breed ;
Men *Help* thee most that think thou hast no *Need* :
But if the *World* once thy *Misfortune* know,
Thou soon wilt find thy *former Friend* a *Foe*.

Tho' all the *Heav'nly Orbs*, confus'dly hurl'd,
Should dash in *Pieces*, and should crush the *World*,
Undaunted *Innocence* the *Crash* would bear,
And be entirely free from *Panick Fear*.

There is a *Lust* in *Man* no *Charm* can tame,
Of loudly *Publishing* his *Neighbour's Shame*.
On *Eagles Wings* immortal *Scandals* fly ;
While *Virtuous Actions* are but born and die.

To want and not to *have*, it is a *Curse* ;
But yet to *have* and not to *use*, is worse.

Titles may set a *Gloss* upon our *Name*,
But *Virtue* only is the *Life of Fame*.

That *Man* is far from *Poor* who can produce
Whate'er is necessary for his *Use*.

The *Sacred Truths* of sound *Philosophy*
Some study early, but they late apply.

The greatest *Blessings* our *Creator* lends,
May be abus'd, and serve ignoble *Ends*.

The *World's* a *Wood* in which most lose their *Way*,
Tho' by a diff'rent *Path* each goes astray.

The daily *Less'ning* of our *Life*, shews by
A little dying, how out-right to die.

The *stupid World* most *Honour* pays to those,
Who on their *Understanding* most impose.

The Cause of Love can never be assign'd;
'Tis in no Face, but in the Lover's Mind.

They cannot want who wish not to have more;
Who ever said an Anchorite was Poor?

Single Lines.

THE Place of Danger, is on the Borders of Security.
The vulgar People are the grand Masters of Error.
That's no just Dignity that is not accompanied with Merit.
The poorest People may have something to be envied.
To be cheated twice is once your Fault.
The ungrateful Man would destroy his Benefactor.
They are the best Teachers that practise what they teach.
The Ungrateful deserves to be stript of his Benefits.
The Deceiver is often ruin'd by Deceit.
To praise yourself is the Way to be disprais'd.
The Intention of the Doer denominates the Act.
Things otherwise invincible are overcome by Discord.
The Hope of Reward sweetens Labour.
Temptations can't enter where the Heart is well guarded.
The more we serve God, the better we serve ourselves.
To love God is the highest Perfection of human Nature.
Trust none too far, nor mistrust any too soon.
Think twice before you resolve once.
To speak well and much, seldom meet together.
Think Contentment the greatest Wealth.
The Power of Example prevails more than Precept.
They that are unwilling to mend, hate to be taught.
The Beauties of the Soul are Innocency and Humanity.
The first Step to Virtue is to love it in others.
To hear much and speak little, is Profitable & Commendable.
To wage War with our Passions is the Way to Peace.
Truth is ashamed of nothing but to be hid.
That's the best Knowledge that makes us good.
The Border of Sin is the Brink of Destruction.
The Glory of the Good Man is a good Conscience.
Travel makes a wise Man better, and a Fool worse.

The Death of our Passion is the Life of our Soul.
 To despise Pleasure is the greatest Pleasure.
 To Sin in the Hopes of Mercy is the greatest Abuse of it.
 The World is Miserable, Life is short, and Death is certain.

The dissatisfied Mind, no Pleasure can find.
 The Law was given to direct: The Sword to punish and protect.
 True Lovers do in one Heart lie; both Live and both together Die.
 Thy Saviour on the Cross did choose, to save thy Life, his own to lose.
 The Angels of the Lord protect, all those that are the Lord's Elect.
 Thy Soul can nothing Satiare; but God who did thy Soul Create.
 That Man that covets, is but poor, altho' he Riches have great Store.
 'Tis easy into Hell to fall, but to get back from thence is all.

S C R I P T U R E.

THE Fool hath said in his Heart, there is no God.
 The Fear of the Lord is the Beginning of Wisdom.
 Trust in the Lord, and lean not to your own Understanding.
 The Fear of the Lord is to hate Evil, Pride, and Arrogancy.
 The fervent Prayer of a righteous Man availeth much.
 The Wise in Heart will receive Commandment.
 The Expectation of the Wicked shall perish.

Proverbial Sentences.

THOU' Old and Wise, yet still advise.
 There is no Companion like the Penny.
 There are none so Poor as those whom God hates.
 The fairer the Hostess, the fouler the Reckoning.
 They need much, whom nothing will content.
 That's an empty Purse that's full of another's Money.
 The greatest Talkers are always the least Doers.
 The Worth of a Thing is best known by the Want of it.
 The Life of a Man is a Winter's Day and a Winter's Way.
 The Pleasures of the Mighty are the Tears of the Poor.

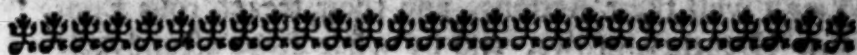
Latin Sentences.

TU ne cede malis, sed contra audentior ito.
 Trahit sua quemque voluptas.
 Tam deest avaro quod habet, quàm quod non habet.
 Timidus vocat se cautum, parcum sordidus.

Tarda

Tarda solet magnis rebus inesse fides.

Tecum habita, & nôris quàm sit tibi curta supellex.



Virtue consists in Bending the stubborn Will, in Rectifying the crooked Inclinations, in Over-ruling a rebellious Temper, in Curbing eager and importunate Appetites, in Taming wild and fierce Passions, and Sustaining Injuries and Adversities with Humility and Patience.

Use your Prosperity with so much Caution and Prudence as may not suffer you to forget yourself, or despise your Inferior; and consider, while you enjoy much, how little you deserve.

Value no Man for his Opinion, but esteem him according as his Life corresponds with the Rules of Piety and Justice: For a Man's Actions, not his Conceptions, render him valuable.

Virtue consists in Knowledge and Action; we must first learn to know, and then bring stubborn Nature to Practice; the sooner we attain it, the longer we shall enjoy the Comforts of a rectified Mind.

Virgil being asked by the Emperor *Augustus*, how he should make his People easy, answered thus; If you continue to administer Justice without Partiality, the *Romans* will never lament the Loss of their Liberty.

Vespasian was a Valiant Prince and forgetful of Injuries; but then he was so Covetous as to lay a Tax on Urine: So great a Cloud will one foul Vice cast over the Glory of many shining Virtues.

V E R S E.

Upon the slippery Tops of human State,

Ev'n on the gilded Pinnacles of Fate,

Let others proudly stand, and for a While

The giddy Danger to themselves beguile;

With Joy, and with Disdain look down on all,

Until their Heads turn round, and down they fall.

Let me, O Lord, on Earth, or else so near

Be fixt, that I no Fall to Earth may fear.

View the whole World, and with impartial Eyes,
 Consider, and examine all that rise ;
 Weigh well their Actions, and their treach'rous Ends,
 How Greatness grows, and by what Steps ascends ;
 What Murders, Treasons, Perjuries, Deceit,
 How many fall, to make one Monster great.

Venture not far into the dang'rous Deep ;
 But on the Land an equal Prospect keep :
 The Ship is weak, and small, wherein we sail,
 And at the Mercy of each conqu'ring Gale.
 Learn then, my Soul, on Heav'n to fix thine Eye ;
 Resolve to live, as you desire to die.

Virtue's the chiefest Beauty of the Mind,
 The noblest Ornament of Human-kind :
 Virtue's our Safeguard, and our guiding Star,
 That stirs up Reason, when our Senses err.

Under mean Garments more true Worth may be,
 Than under Silks and splendid Bravery.

View all the habitable World, how few
 Know their own Good ; or knowing it, pursue.

Unlawful Gains are least what they appear ;
 And ill-got Gold is always bought too dear.

Virtue must be the Fashion of the Town,
 Before the Beaus and Ladies put it on.

Usurpers seldom to the Shades descend
 By a dry Death, or with a quiet End.

Vice wou'd grow antiquated thro' the Town,
 Wou'd all our Men of Mode but cry it down.

Single Lines.

Vulgar People generally form a wrong Judgment.
 Virtue and Wisdom are above Beauty and Fortune.
 Value

Value not so much a fine Scabbard as a good Sword.
 Vice often deceives us under the Colour of Virtue.
 Value not yourself by other Mens Opinion.
 Variety is the Beauty of the World.
 Vain-gloriousness is the Contempt of Wise Men.
 Venture not to defend what your Judgment doubts of.
 Unlawful Love ends generally in Bitterness.
 Virtue to noblest Acts the Mind inclines.
 Virtue often suffers when Vice goes unpunish'd.
 Virtue and Honour do Justice to each other.
 Unsanctified Prosperity is the Bane of Virtue.
 Undertake deliberately, but execute vigorously.

S C R I P T U R E.

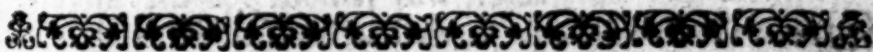
U^Nto the Upright there arises Light in Darkness.
 Upon the Wicked he shall rain Snares, fire, and brimstone.
 Unto thee, O Lord, do I lift up my Soul.
 Unto thee will I cry, O Lord, be not silent to me.

Proverbial Sentences.

V^Alour can do little without Discretion.
 Very old Men are twice Children.
 Very little, very loud, very silly, very proud.

Latin Sentences.

V^Eterem ferendo injuriam, invitas novam,
 Vita misero est longa, felici brevis.
 Utilis educatio & disciplina mores facit.
 Ulcera animi magis quam corporis sananda sunt.
 Virtus invidiam & malignam fortunam vincit.



W

W

W^Hoever wisely considers the Miseries of human Life
 will certainly prepare for a better, since Infancy is
 attended with Folly, Youth with Disorder, and Age with
 Infirmary.

We are never pleas'd to be cheated by our Enemies,
 or betray'd by our Friends; but we are commonly well
 satisfied to be deceiv'd by ourselves.

When

When the Inclination leads to a particular Calling, a Person then applies himself vigorously to it; for the Work produces Delight, and the Delight strongly inclines him to Labour.

We should rejoice in our Ignorance of those Things, which it becomes us not to know.

While we serve God only out of Fear, we want one Half of our Religion, and that is, Love.

We may as well expect that God should make us Rich without Industry, as make us Good without our Endeavours.

Where the Charge is general, and no particular Person pointed at, every one concerned must appropriate the Saddle to him before Scandal can ride him.

Want of Thought makes Men Impertinent, and Want of Business Turbulent and Pragmatical.

We ought to shun the least Appearance of Sin. Some Things indifferent in themselves, may be so circumstanced as to prove fatal in the Consequence, and strike us at the Rebound: For he that will not keep his Distance from the Gulph, may be sucked in by the Eddy.

Wisdom is the Queen of Attributes, to whom all Things, according to their proper Station, ought to pay submissive Homage, and by Consequence every Offence against her is no less a Crime than Treason.

When God gave Being to Things he could not but provide for their Operation, otherwise he had taken care of the Means, and overlooked the End, which is a Contradiction.

William the Conqueror was famous for the singular Goodness of his Nature as well as his Valour, and in amends for the Injuries he had done to the *English*, forgave all which were done to himself.

William, Surnamed *Rufus*, was a Man of singular Magnanimity; for being on Ship-board ready to Sail, and the Weather growing Tempestuous, he was advised to stay for a calmer Season; No, says he, fear nothing, for I never heard of a King that was drowned.

When you have acted a great Exploit, you ought to secure the Glory of it by drawing off in Time; for if the Sun were not to rise again, methinks it would look better for

for him to tumble from the Sky at Noon with his Light and Heat about him, than to gain a Course of Four or Five Hours only to languish and decline in.

When *Saladine* returned from his *Conquest* in the East, he caused his Shirt to be carried on the Top of a Spear with this Proclamation, *This is all the victorious Saladine shall carry to his Grave.*

We ought not to judge of Mens Merits by their Qualifications, but by the Use they make of them.

What is lost by the First *Adam*, we have recovered by the Second: So we suffer no more by an imputed Sin, than we may enjoy by an imputed Righteousness.

Wherein are the Poor blessed, if the Pardon of Sin be purchased with Money? Or, how is it hard for a Rich Man to enter into Heaven, if Money can buy Pardon for his past, present, and future Sins?

Was our Power equal to our Will, Desire would be a short-lived Passion: It would generally begin and end at a single Thought; for then we should put ourselves in the Possession, at the first Sight, of whatsoever we believe agreeable.

When an impudent Man is out of Countenance, he makes a wooden Figure. He has no Hand at Blushing for Want of Practice; and acts Modesty with so ill a Grace, that he appears more ridiculous in the Habit of Virtue, than in that of Vice. He is the Jest of wise Men, and the Idol of Fools; and commonly his Patent runs for his Life-time.

We should be careful not to over-shoot ourselves in the Pursuit of Excellency, whether Zeal or Moderation be the Point we aim at. Let us keep Fire out of the one, and Frost out of the other.

Where a Man makes himself a Stranger to God by Prayer, how can he expect to be heard as a Friend?

We are in nothing more unhappy, than in not being sensible of our own Unhappiness.

When Covetousness governs, the Appetite is tied up, and Nature is put under Penance: The Miser loves to stop short of Necessity, and hates Convenience, as much as a wise Man does Excess; and he that dares not enjoy any Thing,

wants that which he has, as well as that which he has not.

We may divert ourselves sometimes from Business, to be the better prepared to return to it again. But we alter the very Nature and Design of Recreation, when we make a Business of it.

Were we not blinded by the False Appearances of Ensnaring Objects, we should certainly esteem a quiet Mind and Serenity of Soul preferable to the Empire of the whole World.

We ought to defer our Liking of those with whom we converse, till we have taken some Notice of the Disposition of their Minds : Otherwise the Beauty of their Person, or the Charms of their Wit, may make us Fond of those, whom our Reason and Judgment will tell us we ought to abhor.

V E R S E.

WHAT is behind the Curtain, none can see :

It may be Joy, suppose it Misery ;
 'Tis Future still ; and that which is not here,
 May never come, or we may never bear.
 Therefore the present Ill alone we ought
 To view, in Reason, with a Troubl'd Thought.
 But, if we may the Sacred Pages trust,
 He's always happy, who is always just.

When *Alexander* first beheld the Face
 Of the Great Cynick in his Narrow Space,
 His own Condition thus he did lament ;
 How much more happy thou, who art content
 To live within this little Hole, than I,
 Who after Empire, that vain Quarry, fly ;
 Grappling with Dangers wherefoe'er I roam,
 Whilst thou hast all the conquer'd World at home !

With Shame we see our Passions can prevail,
 Where Reason, Certainty, and Virtue fail.

Honour,

Honour, that empty Name, can Death despise,
 Scorn'd Love, to Death, as to a Refuge, flies,
 And Sorrow waits for Death with longing Eyes.
 Hope triumphs o'er the Thought of Death and Fate,
 Cheats Fools, and Flatters the Unfortunate.

When my short Glass its latest Sand shall run,
 And Death approach to Fright the Lookers on ;
 Softly may I sigh out my Soul in Air,
 Stand thou, my pitying Guardian-Angel, there :
 Guide and Conduct her, thro' the Milky-way,
 To the bright Region of eternal Day.

What a vast Trouble is a great Estate !
 Many the Snares which do attend the Great : -
 And since in Penury we are oppress'd,
 It plainly proves the middle State the best.

When Reason once is despicable grown,
 And Rebel Appetites usurp the Throne,
 The Soul no longer quiet Thoughts enjoys ;
 But all is Tumults and eternal Noise.

Want is a bitter, and a hateful Good,
 Because its Virtues are not understood :
 Yet many Things impossible to Thought,
 Have been by Need to full Perfection brought.

When Things go ill, each Fool pretends t' advise ;
 And if more happy, thinks himself more wise.
 All wretchedly deplore the present State ;
 And that Advice seems best which comes too late.

Why shou'd we hope of being others Heirs ?
 Does not our Sand run out as fast as theirs ?

Who with their present State are not content,
 May find a worse for their just Punishment.

Wrong not the Poor for thine own *Welfare's* sake ;
There's none so mean but due *Revenge* may take.

When once our Vicious Appetites are tir'd,
We loath the Thoughts of what we once admir'd.

Wine, that wou'd cheer the Spirits in Distress,
Ruins our *Health*, when taken to Excess.

Were but the Ladies Virtuous as they're Fair,
The Beaus wou'd blush as often as they swear.

We to ourselves may all our Wishes grant :
For nothing coveting, we nothing want.

Single Lines.

When in Power, be courteous to the Meanest.
Without Knowledge you can't expect Advancement.
Wise Men keep their Expences short of their Income.
Where Riches are honoured, Goodness is despised.
When Shame is once lost, Men sin by wholesale.
Where there is no Combat, there is no Victory.
We must either do, or suffer God's Will.
When Passion rides, then give *Reason* the *Reins*.
Wisdom to the Mind is like Health to the Body.
Write Injuries in *Dust*, but Kindnesses in *Marble*.
Would you be wise, endeavour to be good.
Wicked Practices discover bad Principles.
Without Sympathy there is no Delight in Society.
What can't be avoided, bear with Patience.
Wind puffs up empty Bladders, as Opinion does Fools.
Whatever is forbid in Act, is also in Thought.

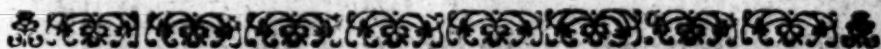
SCRIPTURE.

Walk in the Way of good Men, & Paths of the *Righteous*.
With-hold not Good from them to whom 'tis due.
Wisdom

Wisdom is the principal Thing ; therefore get *Wisdom*.
 We ask and receive not, because we ask amiss.
 Where our Treasure is, there will our Hearts be also.
 When a wicked Man dieth, his Expectation shall perish.
 Whoso feareth the Lord, it shall go well with him.

Proverbial Sentences.

WHO looks before, will find himself behind.
Weight and *Measure* take away Strife.
 Who has a *Wolf* for his *Mate*, needs a *Dog* for his *Man*.
 Where there is no Fault, there needs no Pardon.
 Words are but Wind, but Blows are unkind.



X

X

X*enophon* commends the *Persians* for the prudent Education of their Children, who would not admit them to Effeminate their Minds with amorous Stories, being sufficiently convinced of the Danger of adding Weight to the Bias of corrupt Nature.

Xenocrates holding his Peace at some detracting Discourse, they asked him why he did not speak : Because, saith he, I have sometimes repented of speaking, but never of holding my Peace.

Xenophon was so candid and ingenuous, that when he might have stolen the Writings of *Thucydides* the Historian, he chose rather to publish them with Honour.

Xantippe, the Wife of *Socrates*, pulled off his Cloak from his Shoulders in the open *Forum* [or publick Place :] Some Friend present counselled him to beat her : Yes, saith he, that whilst we Two fight, you may all stand by and cry, *Well done*, *Socrates* ! To him, *Xantippe* !

Xenophon's Philosophy discovered many great and noble Secrets in Nature : He was a Man of a strong penetrating Judgment ; and among the many useful Truths he advanced,

advanced, some few Errors crept in, to shew he was but a Man.

Xerxes, The Son of *Darius*, after he had twice subdued the *Babylonians*, forbid them to bear Arms for the future, but allowed them to indulge themselves in all Manner of Pleasures; for nothing keeps down a mutinous People so much as Effeminacy.

Xenophon hearing that his Son died courageously in Battle, was so far from being concerned at it, that he rejoiced and thanked the Gods who sent him so brave a Son, who could fight and die in the Cause of his Country.

V E R S E.

X *Antippe* brawls, while *Socrates* is still,
Yet ne'er was quiet, tho' she had her Will,
Her Fury made him patient, her perplex'd,
That when she rag'd, she could not make him vex'd.

Xerxes, as Poets sing, a haughty Brave,
Whipt the rude Winds, and made the Sea his Slave:
But how return'd he, let us ask again?
In a poor Skiff he pass'd the bloody Main,
Choak'd with the slaughter'd Bodies of his Train,
For Fame he pray'd, but let th' Event declare,
He had no mighty Penn'worth of his Prayer.

Single Lines.

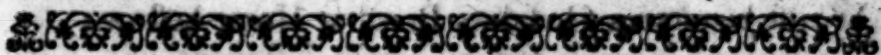
X *Enophon* was a learned General.
Xenophon commended heroick and virtuous Exercises.
Xenophon accounted the wise Man happy.
Xerxes wept at the changeable State of Man.

Xanthus thought Treason was contrary to Reason.
Xerxes was afraid that he should be betray'd.

Latin

Latin Sentences.

X *Enocrati fides tanta fuit, ut injurato crederetur.
Xerxis imperio bina coiere vada.*



Y

Y

Youth is Rash and Precipitant : While the Blood runs through the Veins with great Rapidity, the Passions are strong and unruly, and the Mind too loose and airy to be guided by the wise Counsel of the Aged ; and the Knowledge of themselves comes often too late to prevent their Ruin.

Y was a Letter invented by *Pythagoras*, who would denote Virtue and Vice by its Two Branches ; that on the Right Hand High and Difficult, and that on the other Straight and Easy.

You would Weep, if you knew you were to live but one Month ; and yet you laugh now, when you do not know whether you shall live an Hour.

You may be deprived of Honour and Riches against your Will ; but not of Virtue without your Consent.

Ye should take a particular Care that you do not again commit the last Sin you have repented of ; and when you have cast out one Devil, you should keep a stronger Guard lest Seven return.

You never was so Good as you should be, if you do not strive to be better than you are ; nor will he ever be better than he is, that does not fear to be Worse than he was.

You may as well feed a Man without a Mouth, as give Advice where there is no Disposition to receive it.

You may pray against an untimely and violent Death ; but ever expect and wait with Patience for your latter End : Do your utmost to prepare for it ; and when it comes, embrace it with a resigned Mind.

V E R S E.

YOU wou'd be free, 'tis your chief Wish, you say ;
 Come on, I'll shew thee, Friend, the ready Way.
 If to no Feasts Abroad you love to go ;
 Whilst bounteous God does Bread at Home bestow :
 If thou the Goodness of thy Cloaths dost prize,
 By thine own Use, and not by others Eyes :
 If (only safe from Weather) thou can'st dwell
 In a small House, but a convenient Cell :
 If thou without a Sigh, or Golden Wish,
 Can'st look upon the Beechen Bowl and Dish :
 If in thy Mind such Pow'r and Greatness be,
 The *Persian* King's a Slave compar'd to Thee.

Youth, Wit, and Beauty, are such charming Things,
 O'er which if Affluence spreads her gaudy Wings,
 We think the Person, who enjoys so much,
 No Care can move, and no Affliction touch.
 Yet could we but some secret Method find
 To view the dark Recesses of the Mind,
 We there might see the hidden Seeds of Strife,
 And Woes in Embryo rip'ning into Life.

Youth is unfit great Matters to contrive,
 Their Reason's weak, their Judgment's scarce alive.
 But yet for Action they're more proper far ;
 They Bold and Active, Strong and Vig'rous are :
 Aged Experience better, sure, doth know ;
 But sprightly, able Youth can better do.

Ye great Disturbers, who in endless Noise,
 In Blood and Horror seek unnat'ral Joys ;
 For what is all this Bustle, but to shun
 Those Thoughts with which you dare not be alone ?
 As Men in Misery, oppress'd with Care,
 Seek in the Rage of Wine to drown Despair.

Yester-

Yesterday's past, to Morrow's none of thine;
To Day thy Life to virtuous Acts incline.

You must sometimes both Time and Money spend,
To lay an Obligation on your Friend.

Single Lines.

Your Vice, and not your Poverty, is your Shame.
You cannot expect Glory, but in the Way of Virtue.
Youth, like the Spring-time, will soon be over.
You may be seen to give, but not give to be seen.
You may know Men by the Company they keep.
Young Men are prone to hearken to bad Counsel.
Youth is full of Disorder, and Age of Infirmity.

Youth must Repent, because Death may prevent.
You soon will improve, if Learning you love.

SCRIPTURE.

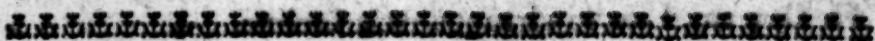
YE that fear the Lord, Praise him all ye Seed of Jacob.
Young Men, see that you honour the Aged.

Proverbial Sentences.

YOU must crack the Shell before you can have the Kernel.
Young Men go to Death, but Death goes to old Men.

Latin Sentence.

Y Fuit edocti littera Pythagoræ.



Z*Eno* being warned by the Oracle to converse with the Dead, immediately fell to Reading. He was used to say, that some Part of Knowledge consisted in the Ignorance of those Things, which it was not material to know.

Zenobia, Queen of *Palmyra*, being led in Triumph by *Aurelian* the Emperor, bore it with so undaunted a Spirit, as procured her Liberty, and conquered her Triumpher. So much is a Mind prepared with Virtue, heightened rather than disgraced by Misfortune.

Zeno, hearing a young Man speak too freely, said, For this Reason we have two Ears and but one Tongue, because we should hear much, and speak little.

Zeno used to say, a Man must live, not only to eat and drink, but to use this Life for the obtaining a Better.

Zealeucus made a Law, that Adulterers should have their Eyes put out. Therefore when his Son was taken in Adultery, that he might both keep the Law and be compassionate to his Son, he put out one of his own Eyes to redeem one of his Son's.

V E R S E.

Z*ach'ry* requir'd a Sign, which might afford
A clearer Evidence than the Angel's Word,
And had it too. Until these Things shall come
To pass, his faithless Lips are stricken dumb.
Our Blessed Virgin, at her Salutation,
Seem'd ev'n as faithless. On the self-same Fashion
Her Lips reply'd, *And how can these Things be?*
Hard Justice! Why he punish'd, and not she!
The Reason's very easily found out:
Hers was the Voice of Wonder, his of Doubt.

Zaccheus

Zaccheus fear'd no Danger ; comes at Call ;
 He'll venture nothing, who can fear a Fall.
 Needs must he down, by such a Spirit driv'n ;
 Nor cou'd he fall, unless he fell to Heaven.
 Down came *Zaccheus*, ravish'd, from the Tree :
 Birds that are shot, ne'er drop so quick as he.

Zeal is a Fire, and useful in its Kind ;
 But nothing is more dangerous, if blind.

Single Lines.

Zealous be thou in all good Works, & quick in doing well.
Zimri and *Cosbi* were slain for forbidden Enjoyments.
 Zeal grounded on Knowledge enlivens Devotion.
 Zeal for Religion cannot warrant Revenge.
Zoilus and *Momus* will be always carping.
 Zeal, when misguided, proves mischievous. ✕
Zoilus found fault with *Homer's* Poems.

Zeal and Devotion further Promotion. .
 Zeal in a good Cause will merit Applause.

Latin Sentences.

Zelari hominibus est vitiosum.
Zoilus invidiâ famæ detraxit *Homeri*.
Zoilus hinc fertur, livor quemcunque perurit.
Zoile, ne carpas nostros, ingratis labores.

Brief INSTRUCTIONS comprehending, in Substance, the Whole of the Preceding Work.

RELIGION in its Nature and Fruits is excellent: Not only more so than Irreligion, which is just the Reverse to every Thing worthy; but it is also more excellent than a State of mere Innocence without Virtue and Religion, if such a State could be supposed. Wherefore, Let Religion be your first Care.

Be devout and steady in the Profession of Religion, as it is taught by our excellent Church of *England*; and omit not your Prayers to God Morning and Evening: And persuade yourself, that without such a Beginning you will surely make a miserable End. He who wholly neglects the Service of God, dies without doing that, for which only he was made to live.

Be frequent in Reading of the Holy Scriptures; which is attended with this peculiar Advantage, that you are always sure of the Truth of what you find therein; nor can you ever thereby be led into Error, unless you pervert their true Sense and Meaning.

Moreover, they are able to make us wise unto Salvation; that is, They teach us how to arrive at the highest Degree of Perfection of which our Nature is capable: And this is ever accompanied with the Enjoyment of that supreme Happiness, the Desire of which is fundamentally rooted in our Nature.

Read God's Book with Humility, and a Desire to know and to learn, without questioning the Truth of what is contained therein: For we lose much of the Benefit, that we might otherwise gather, by our vain Curiosity about them.

St. *Paul* saith of the noble *Bereans*, that they received the Word with all Readiness of Mind, and they searched the Scriptures daily. The venerable *Bede* was so devoutly affected in Reading the Scriptures, that he frequently shed Tears, and after Reading concluded with Prayers, so that it was difficult to tell whether he was more frequent in secret Prayer, than constant in secret Reading the Scripture. The Reverend Mr. *Caleb Vernon* could read the Bible distinctly at four Years of Age, and by Six became ready in Places of Scripture, taking a great Delight in learning Chapters by Heart.

It is reported of the Emperor *Theodosius senior*, that he wrote out the whole New-Testament with his own Hand, and constantly read a Part of it every Day.

Be careful to observe the Sabbath, or Day of Rest, in Memory of God's Resting from his Works of Creation, and our Saviour's Resurrection from the Dead, after having compleated his Works of Redemption. Upon this Day we are to cease from our secular Employments, and to spend it in the more immediate Exercises of God's Worship and Service: Such as Hearing and Reading the Word, Prayer, Alms-giving, Visiting the Sick, or other Works of Charity and Mercy, according as Occasions may present: And sure it is highly reasonable to pay the Tax of one Seventh Part of our Time, to him that has given us it all, and hath moreover promised to bestow upon us a Blessed Eternity.

It is observable, that this Commandment hath a *Memento*, Remember, at the Head of it: And he who intirely neglects it, putting no Manner of Difference betwixt this and other Days, may it not reasonably be said, that *He hath forgot, if not disowned, GOD to be his Creator, and JESUS CHRIST to be his Redeemer*; and deserves not the Name of either a *Man* or a *Christian*?

Bishop *Hall*, speaking of this Day, says, that Prayer, Meditation, Reading of Scripture, and other Books of Divinity, Hearing, Singing of Psalms, or good Conference, are the proper Business of this Day, and not Work or Pleasure.

The

The Person that gathered Sticks upon the Sabbath among the *Israelites*, was, by the Order of God himself, stoned to Death: And as God began to shew his Severity sometimes in Punishing this Sin; so he hath continued to this present Age to manifest his Displeasure against it, by sending divine Judgments on them that profane it.

A very learned and remarkably pious Divine of this Church, in the Confession and Discovery of a condemned Criminal, in the Year 1687, saith, That it was that Criminal's earnest Desire, that all young Persons would take Warning not to profane or break the Sabbath; for that was the first Beginning of those Courses that brought him to that untimely End: And that same Divine further declared, That he never observed any Repentance in a condemned Malefactor, who did not bitterly lament, and charge all his Misfortunes on the Profanation of that holy Day; and History is full of Examples of God's fore Judgments on Sabbath-Breakers.

Let all your Transactions with others in the World not only be altogether *just* and equitable, but as much as possible, *charitable* and *merciful* likewise, according as Occasions may present and require; and, *Whatsoever you would have done by others to yourself, Do unto them the same in like Circumstances.*

The many Things a Man cannot do for himself, speak his Need of a faithful Friend, whom the wise Son of *Sirach* calls the Medicine of Life. Therefore, in the Choice of a Friend, examine Mens Actions, and study their Genius and Capacity. It is no small Error to be deceived in the Election of a Friend: Let him be wise and virtuous; and when you have found him faithful, then approve him your Friend, and bear his little Failings, and keep his Secrets; otherwise he is lost irretrievably.

Never contract any Intimacy or Friendship with a wicked Man or a Fool: The Former cannot be a Friend to any Man; for he that hath no Regard to his own Welfare,

fare, to be sure, will have none for Another's; and the Latter is not capable either to give, or to keep Counsel.

The most illustrious Friendship is that which is cemented by a religious Fear and Love of God, without any Regard to Interest, Passion, or Flattery. True Friendship disdains no Office as too mean, nor declines any as too difficult: It will both take and seek all Opportunities of doing Good, and reward itself with the Pleasure thereof.

Love thy Friend and be faithful unto him, and, as far as consists with Honour and Conscience, cultivate his Friendship with Care and Confidence, lest it expire; yet neither ask, nor grant him any Thing unjust or evil: Love him so as to hate his Faults, and never by too great Familiarity betray yourself to his Contempt.

Hear no Evil of your Friend, and speak not any of an Enemy: For to speak ill of any one behind his Back, is Insulting the Company; Justice obliging them not to suffer any to be condemned, before they are called to make their Defence.

Be as solicitous to avoid making Enemies as to gain Friends: Opportunities of doing Mischief are not less frequent, than those of doing Good.

Rejoice not at the Fall of an Enemy; for thou knowest not what may befall thyself: And be more glad to see any Man's Amendment, than his Punishment.

When you have Reason to make Complaints, let them not be bitter, lest you prevent all Reconcilement; but sweeten them with pleasing Compellations. He that blows out a Candle with too strong a Breath, does but raise a noisome Smell, and oftentimes rekindles the Flame.

Dr. *Saunders* was a Man of great Modesty and Meekness in Exhorting and Reproving, by which he did not only rise to great Preferment in the Church, but gained upon the Estimation and Affection of all Parties in *England*; and lived and died in Favour both with God and Man.

What

What Kindness you do, do it cheerfully and seasonably, with a pleasing Air, and fair and civil Expressions : Not grudgingly, as if extorted from you ; but readily and freely, as if it were rather a Debt due to Merit, than an Act of your Bounty.

Avoid Receiving a Courtesy where it is an Engagement, and Doing one where it is dishonourable.

In Choosing your Companions, let Special Regard be had to those you design for the Persons, and let them be such as you can benefit by, or whom you can improve : And if either they cannot make you, or you them better, leave them : It is better they remain bad by themselves, than that you for Company should become like them. For bad Company is of a most contagious Nature : Even as Waters are impregnated with the good or bad Qualities of the Minerals through which they pass, so there is a strange Malignity in wicked Company ; their *Effluvia* will infect and poison the very best Dispositions.

In Company have due Regard to Sexes, Ages, Times, and Places ; and let nothing proceed from you in Word or Deed, that may offend any of the Senses.

Ever prefer solid Sense to Wit.

Never study to be diverting without being useful.

Commend nothing so much as strict Virtue.

Let no Jest intrude upon good Manners, nor say any Thing that may offend a chaste Ear.

Before you speak, consider what Construction your Words may bear ; and whether you are like to do, or suffer Hurt by what you are about to say : For, as the ingenious Mr. *Quarles* says ; A Word unspoken is a Sword in the Scabbard ; but when spoken it is drawn, and put into the Hearer's Hand to make what Advantage he pleases against you.

——— Words once flown
Are in the Hearer's Power, not your own.

Although

Although a Man speak ever so well, he may talk too much; for though the Harp and the Lute have their Charms, yet in Time they may tire our Ears.

Let your Speech be, as much as possible, conformable to the Nature of Things; but always to the real Sentiments of your own Mind: For therefore was that Faculty given to Man, that thereby being enabled to communicate his Thoughts, he might be fitted to enter into Society, by which Men are united for their mutual Good and Advantage. Let your Words therefore agree with your Thoughts, and let both be followed by your Actions.

Be careful in your Promises, and just in your Performances; and remember, it is better to Do and not Promise, than to Promise and not to Perform.

Don't bind yourself to what you cannot do;
And speak no more than what you know is true.

Pay a decent Respect to your Superiors; and if they give you the Liberty to take any Freedom, let not that Familiarity and Condescension of theirs destroy your dutiful Regard and Behaviour towards them.

There is a certain Familiarity and Freedom in Conversation that is only proper for our Equals, which if we use before our Superiors, we seem to contemn them, and if before our Inferiors, they will go near to contemn us.

We should be sparing of our Intimacies, when we consider, that it very often happens, that the more perfectly and thoroughly Men are understood, even though deserving, the less they are esteemed and valued.

Keep up a friendly Correspondence with your Equals, diverting yourself with their lawful Recreations; but let them not take up too much of your Time: And chuse such Diversions as are healthful, short, and entertaining, and fit to refresh you; but by no Means make them your main Business: For he that follows his Recreation instead of his Business, will in a little Time have no Business to follow.

See that thy Diversions are not contrary to the Law, and a good Conscience ; but let Virtue and Innocence accompany them ; and let them be decent, becoming your Person, Place, and Calling.

Have no unnecessary Conversation with Idle Persons, and as little as may be with those who are Inferior to you : Yet carry yourself in a civil and obliging Manner unto them. He that walketh with the Wise shall be wise ; but a Companion of Fools shall be destroyed.

Beware of inquisitive Persons : For a wonderful Curiosity to know all, is generally accompanied with as great an Itch to tell it again.

In Conversation avoid commending any Man to his Face, for that favours of Flattery ; but rather commend him to others, that they may have a good Opinion of him.

Dispraise not any one behind his Back ; for that looks malicious : But tell him privately of his Faults, that you may work a Reformation in him.

Be not over hot, but sincere and even tempered in Party Affairs ; not fiery but steady in Religious. And let Charity and Candour accompany your Disputations with any about their, or your, Religion. The greatest Minds, like the deepest Waters, are ever most serene and quiet.

Be not Instrumental in Promoting Differences and Dissensions, but as much as possible make Peace among your Neighbours : And in order thereto, Make no Tales of, nor carry any Stories from, one to another, which often begets Strife, creates Contention, and promotes Quarrels : The Words of a Tale-bearer are as Wounds, and they go down into the innermost Parts of the Belly. A Fool's Mouth is his Destruction, and his Lips are the Snare of his Soul.

Common Tale-bearers are a Plague to Conversation, Societies, Relations, and Families ; and therefore, as *Plautus* says, Tale-bearers should be hung up by the Tongue, and Tale-hearers by the Ears.

Believe not all you hear, nor speak all you know : And as you should be very cautious in believing any Ill of your Neigh-

Brief INSTRUCTIONS.

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Neighbours, so you should be much more cautious in reporting it.

Avoid Lying even though in Jest: For though it is by many thought a small Sin; yet know, that little Sins often lead us into great Evils: And therefore as you are fearful to commit great Sins, so you should be careful to avoid small ones: For he that makes light of a small Sin, will in Time do so of a great one.

Be very cautious how you become Security for any one, especially beyond your Ability. He that is Surety for a Stranger shall smart for it, and he that hateth Suretiship is sure.

And, as much as possible, neither lend nor borrow: For the Rich ruleth over the Poor, and the Borrower is Servant to the Lender.

Forgive Injuries, and be not provoking in your Words; for Silence or a gentle Reply to scurrilous Language, is the most Severe and Innocent Revenge; especially seeing Words often slip from the Tongue, which the Heart did neither hatch nor harbour.

Therefore break not out into great Heat and Anger upon any Offence given; for Passion is a Sort of Fever in the Mind, that leaves us weaker than it found us; deprives us of Reason, clouds our Understanding, and does but help to make a Man a Fool.

Never reprove Pride with Pride, nor check Passion with Passion, or speak against Bitterness of Spirit with a bitter Spirit.

Remember, that Lenity and Moderation are the best Means to bring back an erring Friend, and unreasonable Persons to their Duty.

In Apparel be neither mimically *In*, nor ridiculously *Out* of Fashion: Let it be neat and clean, rather than chargeable, and every Way suited to your Person, Estate, Years, and Profession, &c. For a Fool is known by his Coat.

Above all Things be careful how you spend your Time, and to improve every Portion of it. For Time is a Circumstance necessarily required to every Action, every Work, and every Purpose.

The

Brief INSTRUCTIONS.

The Loss of Time is of all others the most deplorable : For other Things, how valuable so ever, may possibly be found again ; but Time once past never returns.

The present Time ought to be managed with judicious Care ; since it is not less impossible to bring back again what is already *past*, than it is to secure unto ourselves one Moment to *come*.

F I N I S.



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